THE LIFE OF IMAM

AL-HASAN AL-ASKARI

STUDY AND ANALYSIS

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بسم الله الرحمن الرحیم

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the life of imam hasan askari

ID Book

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DEDICATION

,To the pioneer of the human intellect

,To the establisher of human civilization

,To him who has filled the world with virtues and knowledge

,To the imam and teacher Ja'far as-Sadiq

I offer humbly and reverently to his highness this effort about his grandson Imam Abu

Muhammad al-Hasan al-Askari (a.s.) who had raised the banner of truth and justice in the .world of Islam, and I hope it will be accepted

THE AUTHOR

Introduction

In The Name Of Allah, The Beneficent The Merciful

Imam Abu Muhammad al-Hasan bin Ali al-Askari (a.s.) is the eleventh imam of the infallible imams of the Ahlul Bayt (a.s) who carried the banner of Islam, undertook the goals of the true religion, sacrificed their lives into its way, and accustomed themselves to face disasters, difficulties, and hardship to spread the high values and goals of this !religion… and how many favors they had done to Muslims

This great imam had intellectual, scientific talents and powers that made him one of the genius men of the human intellect, as he was one of the heroes of history by his resisting the different events and his standing against the deviate, oppressive Abbasid rule. He rebelled against the corruptive regimes and spared no effort in achieving truth and .justice among people

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Imam Abu Muhammad (a.s.) was like his fathers in his tendencies and aims. They all were .like each other in reaching the highest ranks of virtue and perfection

In his wide knowledge, he was nonesuch at his time. Historians say that he was the most knowledgeable one in the religious verdicts and affairs and that all scholars and ulama of .his age were in need of him to ladle from the fount of his knowledge and sciences

He was the most devoted, pious worshipper of all people of his time. He preferred the obedience of Allah to everything. He was the most patient and forbearing one. He suppressed his anger and pardoned whoever did him wrong. He was the most generous, the kindest to the poor, and the most charitable to the needy. He appointed agents in many countries of the Islamic world entrusting them with the distributing of the legal dues, which came to him, among the poor and the weak of Muslims to get them out of their poverty and deprivation, whereas he himself lived like the poor. He paid no attention to the pleasures and desires of this life like his fathers who turned their backs to this .world and turned completely towards Allah and the afterworld

Historians mention that all people glorified and honored Imam al-Askari (a.s.) and acknowledged his virtue and preference to all of the Alawids and the Abbasids at his time. When the imam (a.s.) came to the Abbasid royal palace, every one of the attendants stood up and bowed glorifying him. Viziers, clerks, army leaders, and all statesmen regarded him so highly. Al-Fat~h bin Khaqan, the prime minister of al-Mutawakkil, preferred Imam al-Hasan al-Askari (a.s.) to all eminent scholars and ulama and acknowledged that no one had the virtues and qualities that the imam (a.s.) had at that .time

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It was natural that the nation, with all classes, regarded and glorified Imam Abu Muhammad (a.s.) for they saw his guidance, piety, righteousness, asceticism, loyalty to the truth, and devotedness to Allah. They were certain that he was the caliph of Allah in the earth and the only representative of his grandfather the great Prophet (a.s.). In addition to that, Imam al-Hasan al-Askari (a.s.) undertook the fatal issues of the Islamic nation and defended the rights of Muslims. He criticized the rulers of his time for wronging people and disregarding their rights. Therefore, the nation glorified him and .acknowledged his necessary leadership

The Abbasid kings became displeased when they saw and heard that the masses glorified Imam al-Hasan al-Askari (a.s.), and that great numbers of Muslims believed in his imamate and thought that he was worthier of the caliphate than the Abbasids who had no quality that might make them fit for the Islamic caliphate. Spite against the imam (a.s.) filled the hearts of the Abbasid rulers who took severe procedures against him. They imposed economical blockade against him, and put him under house arrest in Samarra'. They surrounded him with policemen and detectives to watch even his breaths. They subjected every one who contacted with him to severe punishments. This was-as I think-the reason that made just few narrators narrate traditions from him, and so not many .maxims, literatures, and religious rulings were transmitted from him

There was another very sensitive reason that led the Abbasids to watch Imam al-Hasan al-Askari (a.s.) strictly. It was that Imam al-Hasan al-Askari (a.s.) was the father of Imam Muhammad al-Mahdi (a.s.) the awaited savior and reformer who would fill the world with justice, and would destroy oppressors and oppression. The Prophet (a.s) and his guardians gave good tidings, and told the nation that this savior would spread political, social justice in the earth, and all Muslims of different trends believed in that. Therefore, the Abbasids were afraid of that and thought that he would remove their rule and authority. They spread spies on Imam al-Hasan al-Askari (a.s.) to know his son. They sent female spies to see which of his wives would give birth to a male baby to be taken away, but Allah the Almighty made the pregnancy and the birth of Imam al-Mahdi (a.s.) .unknown as He had made the birth of Prophet Moses (a.s.) unknown to the Pharaoh

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This book studies the age of Imam al-Askari (a.s.) and all its events. The study of the age is necessary because it sheds lights on the intellectual, social, economical, political life of that age, and naturally it has direct influence on the life of one who lives in that very age, besides that it uncovers the dimensions of his life and personality and the extent of the .influence of the events of that age on him

The book shows the economical life of that age which was neither sound nor stable but confused and paralyzed. The Abbasid governments at the age of Imam al-Askari (a.s.) did not achieve ease for people or the noble life that Islam wanted for the nation. Excessive wealth was accumulated in the possession of the members of the Abbasid family, statesmen, and their agents. They spent lavishly. They appropriated the treasures of the earth while the majority of the Muslim peoples suffered poverty and deprivation besides the pains, sufferings, and subjugation they faced from the government officials in .collecting the land tax and other taxes

We have also presented a study on the kings of the age of Imam al-Askari (a.s.). Most of those kings were insignificant and ineffective. They submitted to their lusts and desires and were fond of maids and songstresses. Their red nights were full of erring. They were indifferent to what Allah had ordered the guardians of Muslims to do in order to better the

general life of the nation, to offer the necessary services for people, and to find equivalent opportunities for all citizens. However, most Abbasid kings did nothing of that. Rather they appropriated the wealth of Allah for themselves and took the people of Allah as slaves. They ran the nation violently and oppressively. They entrusted the Turks, who were harsh, ignorant, and unaware of administration and politics, with absolute authority .over the nation, and they sank the nation into seditions and disasters

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Loyalty imposes on a researcher who researches in history to look into the historical facts with accuracy and scrutiny. Many historical facts and events were mixed together, distorted, or fabricated because some historians intended to overlook the errors of some kings and rulers. They tried to praise them with noble epithets and good qualities that they did not have, whereas, in fact, those kings and rulers were the worst tyrants who threw the nation into an abyss of oppression and corruption, and exploited the economy of the state for their own pleasures and fancies, and afflicted the public with poverty and wretchedness. It is neither from fidelity nor from truth to regard those tyrants with the eye of holiness and sacredness and to trust in them as ideal personalities. It is too necessary to study the Islamic history thoughtfully, impartially, and away from any .fanaticism. Authors must write just for the truth and the good of the nation

Also, in this book, we have mentioned a group of jurisprudents, scholars, and narrators who narrated traditions from Imam Abu Muhammad al-Askari (a.s.) and took from his knowledge and sciences. This is necessary-as I think-because it completes the research on the noble personality of the imam (a.s.) for it shows the extent of his association with the men of knowledge and their association with him at that critical

period where the Abbasid government put the imam under severe watch, and punished whoever associated with him. This confinement affected the imam (a.s.) and caused him much pain, because nothing would be more painful to the genius and talented persons more than preventing them from showing their knowledge and sciences and transmitting .their opinions and ideas after them

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And here, I find it from gratefulness and loyalty to the great efforts of the grand Allama my brother Sheikh Hadi Sharif al-Qurashi who went through some reference books concerning the subject of this book besides his useful directions and valuable instructions. I pray Allah to reward him with the best of His reward that He rewards His loyal people .with

Holy Najaf

Baqir Sharif al-Qurashi

Birth and upbringing

Birth and upbringing

The Imam's Noble Lineage

Imam Abu Muhammad al-Hasan al-Askari (a.s.) was from the heart of the prophetic family by which Allah had honored the Arabs and Muslims. It was the holiest family that had undertaken the issues of truth and justice among all peoples of the earth. There was, is, and will be no lineage in this world like this noble lineage which Imam al-Askari (a.s.) .belonged to

He was the son of Imam al-Hadi bin[۱] Imam Muhammad al-Jawad bin Imam Ali ar-Redha bin Imam Musa al-Kadhim bin Imam Ja'far as-Sadiq bin Imam Muhammad al-Baqir bin Imam Ali Zaynol Aabidin (as-Sajjad) bin Imam al-Husayn bin Imam Ali bin Abu Talib (peace be on them). These were the infallible imams of the Ahlul Bayt (a.s) whom Allah had kept uncleanness away from and purified a thorough purifying, and whom the .Prophet (a.s) had made as the boat of rescue and safety for people

His Father

His father was Imam Ali al-Hadi (a.s.), the tenth imam of the Shia. He was from the masters of the Ahlul Bayt (a.s) and the most knowledgeable, pious, and virtuous of all .people at his time

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His Mother

His mother was the best of women at her time in her chastity, purity, and piety. Historians say she was from the good knowing women.[۲] Imam al-Hadi (a.s.) praised her by saying, ['Saleel (her name) was purified from error, defect, and impurity.'[۳

She was a bondmaid[۴] from an-Nawbah.[۵] It did not harm her that she was a bondmaid, for man in the view of Islam is exalted by his guidance, piety, and propriety, and he is .degraded by deviation from the right path

Historians disagreed on her name. Some of them said her name was Saleel which was the most correct according to the previous tradition of Imam al-Hadi (a.s.). Some said she .was called Sawsan.[۶] Others said her name was Hadithah,[۷] and others said Hareebah

The Great Newborn Child

The birth of the newborn boy, Abu Muhammad, the descendant of prophethood and the remainder of imamate, made the world shine and made Yathrib (Medina) and Samarra' bloom. This great newborn baby was the continuity of the life of his infallible fathers who lit the intellectual life in the world of Islam. Delight and joy filled the hearts of the Prophetic family for they knew that he would be the imam after his father as Imam al-.Hadi (a.s.) had told them

Some historians said he was born in Medina,[۸] and some others said in Samarra'.[۹] Historians also gave different dates for his birth. It was said that he was born in Rabee' [al-Awwal[۱۰] ۲۳۰AH,[۱۱] or ۲۳۱,[۱۲] or ۲۳۲,[۱۳] or ۲۳۳.[۱۴

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Ceremonies Of Birth

After the birth of this blessed son, Imam al-Hadi (a.s.) recited the azan in his right ear, and the eqama in his left ear. This was the first hymn that this blessed newborn baby met life .“with; “Allah is great, there is no god but Allah

On the seventh day after birth, Imam al-Hadi (a.s.) cut the hair of his newborn child and .gave silver or gold as much as the weight of his son’s hair to the poor as charity

His Name And Surname

Imam al-Hadi (a.s.) named his blessed newborn child as al-Hasan like the name of his great uncle, the master of the youth of Paradise. He surnamed him as Abu Muhammad,[۱۵] and Muhammad was the name of the awaited Imam al-Mahdi (a.s.), the great reformer and savior of humanity and the sought hope of the deprived and the .disabled in the earth

His Epithets

:His epithets expressed his high and noble qualities. He was called

[Al-Khalis (the pure)[۱۶ .۱

[Al-Hadi (the guide)[۱۷ .۲

Al-Askari (military);[۱۸] he was called so because of the country (Samarra’) he lived in .۳ .which was a military camp

[Az-Zakiy (pure, chaste, righteous)[۱۹ .۴

Al-Khass (peculiar),[۲۰] that Allah had distinguished him with virtues and with the .۵ responding to his supplications

As-Samit (silent),[۲۱] that he was silent and he spoke just wisdom, knowledge, and the .۶ mention of Allah

As-Siraj (lamp),[۲۲] that he was as a lamp lighting the way and guiding the deviant to .۷ righteousness

۸. ۲۳[(pious) At-Taqiy[

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His Mien

Ahmad bin Ubaydillah bin Khaqan said about Imam al-Askari (a.s.), 'He was brown with big eyes, fine stature, beautiful face, and good body. He had gravity and solemnity.[۲۴] [And it was said he was between brown and white.'[۲۵

His Upbringing

Imam Abu Muhammad (a.s.) grew up in the house of guidance and the center of imamate and general authority of Muslims…that noble house which Allah had kept uncleanness .away from its people and purified them thoroughly

Ash-Shabrawi says about this exalted house, 'What an honorable house it is and what a glorious lineage it is! It is the house of pride and exaltation. They are all equal in the noble root, in the good inners, and in glory like the teeth of a comb. How an exalted house it is! It has competed with the heaven in its highness and nobility, and has gone higher than the polestars in rank and position. It has all qualities of perfection that it is not excepted by "other than" or "except". These Imams have been ordered in glory like the order of pearls, and harmonized in honor that the first of them equals the next. Many were those who strove to degrade this house but Allah exalted and still exalts it, and many were those who spared no effort to separate the unity of this house but Allah gathered and gathers it. [How many rights of this house were lost but Allah does not ignore or lose…'[۲۶

Educational studies say that house has great influence on the forming of man's behaviors and the building of his personality. The good or bad scenes he sees inside the house are pressed inside him and shall adhere to him throughout his life. In the light of this fact, Imam Abu Muhammad (a.s.) got the highest scenes of the purest education. He grew up in a house that Allah had purified and exalted…that house that raised the Word of Allah .high in the earth and offered dear sacrifices for the sake of Islam

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Imam Abu Muhammad (a.s.) grew up in the house of the Qur'an and the heart of Islam. His father Imam al-Hadi (a.s.) fed him with guidance and ideals to be the continuity of the .mission of Islam

God-Fearing

The distinct aspect in the childhood of Imam Abu Muhammad al-Hasan al-Askari (a.s.) was the fear of Allah. He was God-fearing since his early years. Historians mentioned that one day some man passed by Imam Abu Muhammad (a.s.) and saw him cry while he was with his fellow children. The man thought that this child cried for the toys in the children's hands and that he could not participate in their playing. The man told the child that he ,would buy him what he might play with. The child said

'.No! We have not been created for play'

?'The man was astonished and said, 'Then, what for we have been created

'.The child said, 'For knowledge and worship

?'The man asked the child, 'Where have you got this from

The child said, 'From this saying of Allah (What! Did you then think that We had created '.[you in vain)[۲۷

The man was astonished and confused. He said to the child, 'What has happened to you ?'while you are guiltless little child

The child said, 'Be away from me! I have seen my mother set fire to big pieces of firewood but fire is not lit except with small pieces, and I fear that I shall be from the small pieces of [the firewood of the Hell.'[۲۸

The faith in Allah was a part and an element of Imam Abu Muhammad (a.s.). He did not fear but Allah and this remained in him until the last moment of his life.

With His Father

Imam Abu Muhammad al-Askari (a.s.) spent a part of his life with his father Imam al-Hadi (a.s.). He did not part with him even in his travels. He saw in his father a true picture of the morals of his grandfather the messenger of Allah (a.s.) who had been preferred to all prophets, and saw in him the spirits of his fathers the infallible imams (a.s.). On the other hand, Imam al-Hadi (a.s.) saw in his son the natural continuity of the great imamate and general authority of the Prophet (a.s) and therefore he cared much for him. He praised him saying,

"My son Abu Muhammad is the best of the progeny of Muhammad (blessing be on him and on his progeny) in nature, and the most trustworthy in authority. He is the eldest of my children, and he is my successor and to him imamate and our verdicts get."[۲۹]

Of course, Imam al-Hadi (a.s.) was far above flattering or submission to emotions. He did not praise his son and announce his virtue unless he saw in him all noble aspects and high qualities. And it was so, because Imam Abu Muhammad al-Askari (a.s.) had all virtues and nobilities.

Imam al-Hasan al-Askari (a.s.) kept to his father Imam al-Hadi (a.s.) and saw what he suffered from the Abbasid kings especially al-Mutawakkil who spared no effort in oppressing Imam al-Hadi (a.s.). This tyrant was excessive in harming the Imam. He house-arrested him in Samarra' and surrounded his house with policemen and detectives to watch him, and to prevent the ulama, jurisprudents, and the rest of the Shia from associating with him. Al-Mutawakkil also oppressed Imam al-Hadi (a.s.) in his living affairs, and ordered his men to search the house of the imam from time to time and take him to al-Mutawakkil in whatever state he was. It was al-Mutawakkil himself who had prevented officially the visiting to the holy shrine of Imam al-Husayn (a.s.), and ordered the shrine to be destroyed. All those terrible events took place before the eyes of Imam Abu Muhammad (a.s.) while he was yet in the early years of his youth. His heart was filled with pains and sorrows during the period he lived with his father.

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in Relation with His Family

The Death Of His Brother

Muhammad Abu Ja'far, the brother of Imam al-Askari (a.s.), was a wonderful example of the infallible imams and a true picture of their thoughts and principles. He was too intelligent, with high morals and very wide knowledge until many of the Shia thought that .(he would be the imam after his father Imam al-Hadi (a.s

Al-Aarif al-Kilani said about Abu Ja'far, 'I accompanied Abu Ja'far Muhammad bin Ali since he was young. I saw no one purer, graver, or more honorable than him. Abul Hasan al-Askari (Imam al-Hadi) left him in Hijaz while he was a child and then he came to him a young. He kept to his brother Abu Muhammad (a.s.)[۳۰] who educated him and fed him '.with his knowledge, wisdom, and morals

Abu Ja'far became seriously ill that might be because of poison inserted for him by the Abbasids. He remained some days suffering intolerable pains while his brother Imam Abu Muhammad (a.s.), who loved him too much, was with him all the time. However, after no long, Abu Ja'far left to the better world, but Imam Abu Muhammad's heart was broken .and he was very sorrowful and distressed for the loss of his dear brother

With His Brother Al-Husayn

Al-Husayn bin Ali al-Hadi was a pure man of wide knowledge and high morals. He was always with his brother Imam Abu Muhammad al-Hasan al-Askari (a.s.) and they were called "as-Sibtayn"[۳۱] like their two grandfathers Imam Hasan and Imam Husayn (a.s.). They were famous of this surname at that time. Abu Hashim said, 'One day, I rode on my sumpter and said: '(Glory be to Him Who made this subservient to us and we were not .(able to do it

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The Loss Of His Father

Imam al-Hasan al-Askari (a.s.) suffered the great loss of his father and it was the heaviest calamity he had ever faced in his life.

The Abbasid tyrant al-Mu'tamid assassinated Imam al-Hadi (a.s.) by inserting poison into his food,[٣۴] when he saw all people talk here and there about the virtues and vast knowledge and the high position of the imam. He was very angry and was filled with envy against Imam al-Hadi (a.s.). Then, he committed his terrible crime against him.

After the poison, Imam al-Hadi (a.s.) suffered terrible pains and retired to bed. The Shia and high statesmen visited him. Some poets visited him like Abu Hashim al-Ja'fari who composed a sorrowful poem on him. Abu Du'amah visited him and when he wanted to leave, the imam said to him,

'O Abu Du'amah, you have a right on me. Do I tell you a tradition that shall delight you?'

Abu Du'amah said, 'I am in utmost need of that O son of the messenger of Allah.'

Imam al-Hadi (a.s.) said, 'My father Muhammad bin Ali told me from his father Ali bin Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husayn from his father al-Husayn bin Ali from his father Ali bin Abu Talib that the messenger of Allah (a.s.) said to him, 'Write down!' Ali said, 'What shall I write down?' The messenger of Allah (a.s.) said, 'Write down: "In the name of Allah, the Beneficent, the Merciful. Faith is that which hearts acknowledge and deeds prove, and Islam is that which tongues witness and marriage becomes lawful with.'

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Abu Du’amah said, ‘O son of the messenger of Allah, I do not know which of them is ‘!better; the tradition or the narrators

Ali al-Hadi (a.s.) said, ‘It is a book written down by the hand of Ali bin Abu Talib and the [dictation of the messenger of Allah (a.s.) that we inherit one from the other.’[۳۵

Before his death, Imam al-Hadi (a.s.) announced that the imam after him would be his son Abu Muhammad al-Hasan al-Askari (a.s.). He appointed him as the general authority for the Shia and entrusted him to prepare his corpse (after death), offer the prayer on him, .and bury him. He entrusted him with other affairs too

To The Paradise

The poison reacted inside the body of Imam al-Hadi (a.s.) and he grew weaker and weaker. Death approached him hastily, and when he felt his end, he turned towards the qiblah and began reciting some suras from the Qur'an. His pure soul went high to the heaven surrounded by angels while his lips and heart were busy mentioning Allah. The earth shook for the terrible disaster. The leader, the instructor, and the father of the weak and the deprived died! A bondmaid went out of the Imam’s house crying out, ‘It was [terrible that which we have met on Monday before and now!’[۳۶

The women’s eyes were filled with tears after this alarming cry, and their memories went back to that Monday where the meeting of as-Saqifah[۳۷] was held and since then .(disasters and misfortunes were poured over the Ahlul Bayt (a.s

Imam Abu Muhammad (a.s.) washed the pure corpse of his father, and enshrouded it. Then he offered the prayer on his father while his heart was full of sorrow and pain for .the great loss

Samarra' shook for the terrible affliction, and people of all classes hurried to escort the pure corpse of their imam. Stores, markets, and state offices were closed. Viziers, ulama, judges, high officials, and the rest members of the Abbasid family were before the bier while mentioning the virtues and high qualities of the imam and talking about the great loss that afflicted the Muslim nation. Historians said that Samarra' had never seen such .escorting throughout its history

Under a halo of takbir and before masses of human beings who were like sea waves, Imam al-Hadi (a.s.) was put by his son Imam Abu Muhammad al-Hasan al-Askari, whose .tears were flowing over his cheeks, into his last abode

When Imam al-Hadi (a.s.) died, Imam al-Askari (a.s.) was twenty[۳۸] or twenty-three years old.[۳۹] He assumed the imamate and the general religious authority over Muslims .while he was too young yet

His Virtues

His Virtues

All elements of piety and righteousness, all virtues of this world, manners of prophethood, and qualities of imamate were gathered in Imam Abu Muhammad al-Hasan al-Askari (a.s.) whom there was no any one better than at his time. Here we talk in brief about his :worship

His Worship

Imam Abu Muhammad al-Askari (a.s.) was the best worshipper among all people of his time. He spent the night with praying, prostrating, and reciting the Book. Muhammad ash-Shakiri said, 'The imam sat in the mihrab and prostrated. I slept and awoke while he was [still in prostration.'[۴۰

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His Prayer

In his prayer, he turned with all his heart and feelings towards Allah the Creator of the universe and the Giver of life. He felt or paid attention to nothing of the affairs of this life .while he was in prayer. His soul clung to Allah devotedly and totally

His Qunut

[۴۱]

,In his prayer, Imam Abu Muhammad (a.s.) recited this du'a

O You, Whose light covers darkness, O You, by Whose holiness rugged mountain passes " are lit, O You, to Whom all the inhabitants of the earth and the heavens submit, O You, to Whom every insolent tyrant surrender with obedience, O You the Aware of hidden consciences, You are Merciful to everything and Aware of everything, forgive those who repent and follow Your path, protect them from the torment of Fire, give them soon Your victory that You have promised them of and You do not fail the promise! Devastate the people of evil and take them to the worst abode in the worst punishment and the ugliest .retreat

O Allah, You know the secrets of creatures, and are aware of their consciences. You are in need of nothing except that You carry out what You have promised of. You do not uncover the hidden secrets of Your people. O my Lord, You know what I conceal and what I show of my behaviors, movements, and all my emotions. O my Lord, You see the sufferings of the people of Your obedience and what they meet from Your enemies, and You are generous and not stingy in Your blessings, and the more efforts require more reward. You have ordered Your people of supplication if they turn to You sincerely and .this requires the more of Your favors

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These forelocks and necks are submissive to You subserviently acknowledging Your deity, invoking on You with their hearts, and looking forward to Your prompt rewarding, and what You willed took place and what You will shall take place. You are the called upon, the hoped for, and the asked that no taker whatever great he is shall decrease You(r favors), and no asker whatever he insists and invokes shall weary You. Your kingdom shall not come to an end, and Your eternal glory shall remain forever, and nothing in the ages is out of Your will a bit. You are Allah, there is no god but You the Merciful, the Mighty. O Allah, assist us by Your assistance, suffice us with Your protection, and give us what You give those who hold fast by Your rope, who shade themselves [under Your shade...’[۴۲

His Du’a In The Morning

O You, the greater than every great, Who have no partner and no vizier, O You, the ” Creator of the sun and the lighting moon, the shelter to the resorting fearful, the Liberator of tied captives, the nourisher of young babies, the setter of broken bones, the Merciful to the old, the light of light, the Manager of affairs, the Resurrector of those in graves, the Healer of chests, the Maker of shadow and hot, the Aware of all in chests, the Revealer of the Book, light, the great Qur'an, and the Book of Psalms, O You, Whom angels glorify in the morning and night, O You, the Permanent and Eternal, the Bringer forth of plants in the early morning and afternoon, the Enlivener of the dead, the Resurrector of decayed bones, the Hearer of sounds, the Everlasting, the Dresser of bones that decay after !death

O You, Whom nothing distracts from any other thing, Who do not change from a state to another, Who do not need to move or advance, Whom no affair prevents from any other affair, Who cancel for charity and supplication what has been determined and affirmed in the Heaven of bad judgment, Whom no place can include or encompass, Who put remedy in what You like of things, Who keep alive from serious disease with the least of nourishment, Who remove by the least of remedy the worst of diseases, O You, Who if promise, carry out, if threaten, pardon, O You, Who possess the needs of requesters, Who know what is there inside the consciences of the silent, O You, the Most Magnificent, the Generous in pardoning, O You, Who have a face that does never become old, Who have infinite sovereignty, Who have inextinguishable light, Whose throne is over everything, Whose authority is over the land and the sea, Whose wrath is in the Hell, Whose mercy is in the Paradise, Whose promises are true, Whose favors are uncountable, Whose mercy is wide, O You, the Helper of the callers for help, the Responder to the call of the compelled, O You, Who are in the high view and Your creation is in the low view, O You, the Lord of the mortal souls, the Lord of the worn bodies, the most perceptive of seers, the most hearing of hearers, the promptest of accounters, the wisest of judges, the Most Merciful of the merciful, the Giver of gifts, the Releaser of captives, the Lord of glory, the One of piety and forgiveness,

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O You, Whose limit cannot be perceived, Whose number cannot be counted, Whose aid does not cease, I bear witness, and the witness to me is honor and supply, and from me obedience and submission, and by which I hope deliverance on the day of sigh and regret, that You are Allah; there is no god but You alone with no partner, and that Muhammad is Your slave and messenger, Your blessing be on him and on his progeny, and that he has informed and carried out on behalf of You what was his duty to You, and that You always create, provide with livelihood, give, deny, exalt, humble, enrich, impoverish, disappoint, help, pardon, show mercy, forgive, overlook what You know, do not wrong, straiten, enlarge, omit, fix, initiate, reproduce, enliven and make die; have mercy on Muhammad and the progeny of Muhammad and guide me from You, give me from Your favor, spread on me from Your mercy, and send down to me from Your blessings, for You often have .accustomed me to good and favor, given me too much, and uncovered my ugly deeds

O Allah, have blessings on Muhammad and the progeny of Muhammad and hasten my deliverance, forgive my slips, pity my loneliness, take me to the best of Your worships, gift me with healthiness from my illness, plenty of my supplies, inclusive soundness in my body, insight in my religion, and help me to ask you for forgiveness before death comes and hoping stops, and help me bear death and its distress, grave and its loneliness, the scales and their lightness, the sirat[٤٣] and its slip, the Day of Resurrection and its terror. I ask You for the acceptance of deeds before death, and ask You for strength in my hearing and sight for the doing of the best of that You have taught and made me understand. You are the lofty Lord, and I am the humble slave, and how great difference there is between us! O You, Compassionate, Benefactor, of Glory and Honor, have [blessings on Muhammad and the progeny of Muhammad the good, the pure!”[٤٤

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His Ideals

He was ideal in faith, morals, and psychology. He inherited all the perfections of his fathers who had been created for virtue and honor. We refer here to some of his :perfections

His Knowledge

Historians unanimously mentioned that Imam Abu Muhammad al-Askari (a.s.) was the most knowledgeable and the best of the people of his age, not only in the religious affairs and laws but in all fields of knowledge. Bakhtshou' the Christian physician said to his disciple Batriq about the imam, '…and he is the most knowledgeable of all those under the [sky in our day.'[۴۵

If the Abbasid tyrants had given way to the imams of the Ahlul Bayt (a.s) and not subjected them to strict chase and confinement, they would have filled the world with their knowledge and sciences, and humanity would have got kinds of knowledge and .intellectual development that it had never got throughout all ages and times

The Abbasids perceived that if they did not prevent the people of knowledge and intellect from associating with the infallible imams, they (the imams) would spread powers of knowledge and culture and open new horizons not only in the fields of sciences but also in the political and social fields which would show to people the ignorance of the Abbasids and their being away from the Islamic values. Of course, this would shake their thrones, .and therefore they tried their best to separate between the nation and its real leaders

His Patience

Imam al-Askari (a.s.) was from the most patient people. He always suppressed his anger .and treated whoever did him wrong with kindness and forgiveness

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The Abbasid government arrested and put him into prison while he was patient saying nothing. He did not complain to anyone about what he suffered, but he entrusted his case .to Allah the Almighty. This was from the signs of his patience

His Strong Will

Imam Abu Muhammad (a.s.) was distinguished by his strong will. The Abbasid rulers tried to involve him into the government body and spared no effort to subject him to their desires, but they failed. The imam (a.s.) insisted on his independency and keeping away from them. The Abbasids considered him as the only representative of the opposition .against their policies that were based on subjugation and oppression

He resisted all the seductions that the Abbasid government offered to bring him into its way. He preferred the obedience of Allah and the satisfaction of his conscience to .everything else

His Generosity

No one was more generous than him among all people of his time. He appointed agents in most of the Muslim countries, and entrusted them to receive the legal dues and spend them on the poor and the deprived, to reconcile between people, and in other ways of the .general welfare

From that which historians mentioned about his generosity was that Muhammad bin Ali bin Ibrahim bin Imam Musa bin Ja'far al-Kadhim said, "We were in utmost need. My father

'.said, 'Let us go to this man (Imam Abu Muhammad). It is said he is generous

?'I said, 'Do you know him

'.He said, 'No, and I have never seen him at all

We went to him. On our way, my father said, 'How much we need that he may order to give us five hundred dirhams; two hundred for clothes, two hundred for flour, and one 'hundred for spending!

I said with myself, 'Would that he order to give me three hundred dirhams; one hundred to buy a donkey, one hundred for spending, and one hundred for clothes so that I can go 'to the mountain!

When we stopped at his (Imam Abu Muhammad's) door, his servant came out and said, '!'Let Ali bin Ibrahim and his son Muhammad come in

When we came in and greeted him, he said to my father, 'O Ali, what made you not visit ?'us all this time

'.My father said, 'I felt shy to meet you in this case

They (Ali and his son) stayed with the imam for some time and then came out. The servant of the imam came, gave Ali bin Ibrahim a pouch of money and said, 'These are five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending.' He gave Muhammad a pouch of three hundred dirhams and said to him, 'Make one hundred for buying a donkey, one hundred for clothes, and one hundred for spending, and do not go to the mountain but go to Sawra!' Muhammad went to Sawra and [became one of the wealthy Alawids.[۴۶

Abu Hashim al-Ja'fari said, 'Once, I complained to Abu Muhammad the distress of imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the imam said. I was in need and I wanted to ask him for help (but I did not) in the letter I had sent to him. When I arrived in my house, he sent one hundred dinars to me and wrote to me, 'If you need something, do not feel shy or refrain from [asking. Ask and you shall get what you like inshallah.'[۴۷

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Historians mention many stories on his generosity showing his love and kindness to the .poor and the deprived

High Morals

Imam Abu Muhammad (a.s.) was nonesuch in his very high morals. He met friends and enemies with his noble character. He inherited this nature from his great grandfather the .Prophet (a.s) whose high morals included all people

His high morals affected his enemies and opponents, and they turned to be his loyal lovers. Historians say that he was imprisoned during the reign of al-Mutawakkil who was the bitterest enemy to the Ahlul Bayt (a.s) and the progeny of Imam Ali (a.s.). The caliph ordered the imam to be punished too severely, but when he communicated with the imam and saw his high morality and piety, he turned upside down. After that, he did not raise his eyes before the imam as a kind of respect and glorifying. When the imam left [him, he praised the imam with the best words.[۴۸

Infallibility

The Twelver Shia consider infallibility as a condition in their imams. They mean by infallibility that it is impossible for an imam to mistake whether intentionally or unintentionally. Because of this, the opponents of the Shia waged violent attacks against them claiming that there was no difference between the imams and the rest of people in committing sins and disobediences. However, this claim has no any bit of reality. The serious studies on the lives of the imams of the Ahlul Bayt (a.s) give us the result that they were infallible and no one of them had ever erred or committed a mistake since birth until the last breath. Imam Ali (a.s.) said, 'By Allah, if I am given the seven districts with all that under their skies to disobey Allah in a bran of a grain of barley that I deprive it of a mouth ?!of a locust, I will never do.' Is this not infallibility

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The truth in its brightest pictures and aspects appeared in the lives of the imams of the Ahlul Bayt (a.s). Whoever reads their biographies can find a slip neither in their doings nor in their sayings, but he only finds true faith, piety, and high morality. And we do not mean .by infallibility except these meanings

His Imamate

Imamate is the firm base of political and social development in Islam. It is one of the most important pillars on which the civilization, safety, and ease of man, and the equality in opportunities among the members of society are built. It provides the noble life that people can live at ease under its shade. Under imamate, there are no racial or natural differences, but the criterion in Islam is as much as the services man offers to the nation .and as much as what takes him closer to Allah

Imamate is a kindness from Allah and a gift from His mercy. The Shia have believed in the imams of the Ahlul Bayt (a.s) and considered that as a part of their doctrinal life depending :on many reasons such as

First, the Prophetic traditions in which the Prophet (a.s) made it obligatory on Muslims to follow the Ahlul Bayt (a.s) whom the Prophet (a.s) had made as the equal to the Holy Book. He said, "I leave to you what if you keep to, you shall not go astray after me. One of them is greater than the other; the Book of Allah which is a rope extended from the heaven to the earth, and my household. They shall not separate until they shall come to me at the [pond (in Paradise). See how you will obey me through them."[۴۹

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This tradition shows clearly that imamate would be limited to the Ahlul Bayt (a.s) and shows that they were infallible because the Prophet (a.s) compared them with the Book of Allah, and of course, every error from them would take them away from the Book whereas the Prophet (a.s) announced that they would not separate from the Qur'an until .they would come to him at the pond in Paradise

The Prophet (a.s) also said, 'The example of my household for you is like the example of the Noah's Ark which whoever rode on was rescued and whoever lagged behind drowned, and the example of my household for you is like the example of the gate of Hittah (repentance) for the Israelites that whoever entered through it would be [forgiven.'[٥٠

Imam Sharafuddeen al-Aamily said when talking about this tradition, 'You know that the purpose behind comparing them (the Ahlul Bayt) to the "Ark of Noah" is that whoever resorts to them in religion and takes its bases and branches from them shall be safe from the torment of Fire, and whoever turns his back to them is like one who betook himself (on the day of the great flood) to some mountain which might save him from the command of Allah, but he drowned in water and would be in the Hell. The purpose behind comparing them to the "gate of Hittah" is that Allah the Almighty has made that gate as a matter of humbleness to Allah and submission to His commands, and therefore it was a .cause for forgiveness. This is the point of comparison

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Ibn Hajar said, after he mentioned these traditions and others like them, about the cause of comparing them (the Ahlul Bayt) to the "Ark of Noah" that whoever loved and glorified them out of gratefulness to the blessing of their honor, and followed the guidance of their ulama would be safe from the darkness of disagreements, and whoever lagged behind that would drown in the sea of ungratefulness to blessings and would perish in the wilderness of oppression...until he said, 'and comparing them to the "gate of Hittah" is that Allah has made the entrance through this gate, which was the Gate of Ariha or Jerusalem, with humbleness and with asking for forgiveness, as a cause for forgiveness, and He has made the love to the Ahlul Bayt (a.s) as a cause for this nation to be [forgiven...'[٥١

Second, the Shia believed and followed the imams of the Ahlul Bayt (a.s) because the represented honor and dignity that there were and there will be no likes to them throughout the history of humanity. No one in the whole Muslim world was like them in .their guidance, conducts, devotedness, and adherence to Islam

The faith of the Shia in the Ahlul Bayt (a.s) was not out of emotion or fancy, but it was due .(to the reality and situations of the Ahlul Bayt (a.s

Third, the Shia did not believe in the imamate of the Umayyad and the Abbasid kings because they were naked of moral and humane values. During their reigns, the nation suffered terrible kinds of oppression and cruelty. They extorted the wealth of the nation and spent it on their pleasures and amusement. They encouraged debauchery and corruption among Muslims. Therefore, the Shia and other than the Shia rose in armed .revolts against those rulers in order to establish justice among people

The Traditions On His Imamate

The following are some of the traditions that were transmitted from Imam al-Hadi (a.s.) .concerning the appointing of his son Abu Muhammad al-Hasan as the imam after him

Yahya bin Yasar al-Anbari said, 'Abul Hasan Ali bin Muhammad (al-Hadi) entrusted his .۱ son Abu Muhammad al-Hasan with the matter (imamate) four months before his death [and made me and some of his mawali (adherents) bear witness to that.'[۵۲

Ali bin Umar an-Nawfali said, "Once, I was with Abul Hasan (al-Hadi) (a.s.) in the yard of .۲ his house when his son Muhammad (Abu Ja'far) passed by us. I said to him, 'May I die for you! Is this our man (the imam) after you?' He said to me, 'Your man after me is al-[Hasan."[۵۳

Shahwayh bin Abdullah al-Jallab said, "Abul Hasan wrote a letter to me saying in it: 'You .۳ wanted to ask about the successor after Abu Ja'far and you were worried about that. Do not worry because (Allah will not mislead a people after He has guided them)[۵۴] Your man (the imam) after me will be my son Muhammad. He has all what you shall need. Allah advances what He wills and delays what He wills; (Whatever verse We abrogate or cause to be forgotten, We bring one better than it or like it).[۵۵] I have written what has a clear [proof for one of an awake mind."[۵۶

Dawud bin al-Qassim said, "I heard Abul Hasan (a.s.) saying, 'The successor after me .۴ will be al-Hasan. How will you deal with the successor after this successor?' I said, 'Why? May I die for you!' He said, 'You shall not see him and it will be not permissible for you to mention him by his name.' I said, 'How shall we mention him then?' He said, 'You say: al-[Hujjah (the authority) from the progeny of Muhammad (peace be on them).'[۵۷

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Abu Bakr al-Fahfaki said, "Abul Hasan (peace be upon him) wrote to me saying, 'My son .۵ Abu Muhammad is the best of the progeny of Muhammad in nature and the most trustworthy in authority. He is the eldest of my children, and he is my successor and to him imamate and our verdicts get. Whatever you asked me about, you can ask him about [for he has all that which people need.'[۵۸

As-Saqr bin Dulaf said, "I heard Ali bin Muhammad bin Ali ar-Redha (Imam al-Hadi) .۶ saying, 'The imam after me will be al-Hasan and after al-Hasan will be his son al-Qa'im (Imam al-Mahdi) who will fill the earth with justice and fairness as it has been filled with [injustice and oppression.'[۵۹

Abdul Adheem al-Hasani narrated that Imam Ali bin Muhammad al-Hadi (a.s.) said, 'The .۷ imam after me will be my son al-Hasan, but how will people deal with the successor after [him?!'[۶۰

Ali bin Mahziyar said, 'One day, I said to Abul Hasan, 'If something happens[۶۱]-God .۸ forbid!-then to whom the imamate will be?' He said, 'To the eldest of my sons. (He meant [al-Hasan).'[۶۲

Abdullah bin Muhammad al-Isfahani said, "Abul Hasan said, 'Your man after me is the .۹ one who will offer the prayer on me (after death).' We did not know Abu Muhammad before that, and when Abul Hasan (a.s.) died, Abu Muhammad came out and offered the [prayer (of the dead) on him.'[۶۳

These are some traditions narrated by reliable narrators from Imam al-Hadi (a.s.) about the appointing of his son Abu Muhammad al-Hasan (a.s.) as the next imam besides other traditions transmitted from Imam al-Jawad (a.s.). As-Saqr bin Dulaf said, "I heard Abu Ja'far Muhammad bin Ali ar-Redha (Imam al-Jawad) saying, 'The imam after me is my son Ali. His command is my command, his saying is my saying, and obedience to him is [obedience to me. And the imam after him will be his son al-Hasan.'[۶۴

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There are other traditions that were narrated from the Prophet (a.s) concerning the appointing of the guardians and caliphs after him among whom was Imam Abu Muhammad al-Askari (a.s.). These traditions were mentioned in the famous reference .books of Hadith and history

From The Signs Of His Imamate

Allah had provided the prophets and their guardians with miracles that ordinary people were unable to do in order to be as true proofs on the missions of these prophets and guardians, otherwise they would fail in achieving their missions, and none of people would believe them. Allah had made them know what there was inside the inners of people and what events would take place. Allah had granted that to the infallible imams of the Ahlul Bayt (a.s) and one of them was Imam al-Hasan al-Askari (a.s.). Here we mention :some narrations concerning this matter

۱. Al-Hasan an-Naseebi said, 'It came to my mind that whether the sweat of a junub[۶۵] was pure or not. I went to the house of Abu Muhammad al-Hasan to ask him about that. It was night and so I slept. At dawn, he came out and found me sleeping. He waked me and [said, 'If it is lawful, it is pure, and if it is from unlawful thing, it is not.'[۶۶

۲. Isma'il bin Muhammad al-Abbasi said, 'One day, I complained to Abu Muhammad about my neediness and I swore to him that I did not have even one dirham.' He said to me, 'Do you swear by Allah falsely while you have buried two hundred dinars? My saying to you does not mean that I do not gift you. O servant, give him what there is with you!' The servant gave me one hundred dinars. Then he (the imam) said to me, 'You make the dinars that you have buried unlawful while you are in utmost need to them.' I searched for the money but I could not find it. I found that one of my children knew about this '.money, and so he stole them and ran away

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Muhammad bin Hujr complained to the imam at the oppression he received from Abdul .۳ Aziz and from Yazid bin Eesa. The imam (a.s.) said to him, 'As for Abdul Aziz, I have relieved you from him, but as for Yazid, you and he shall have a situation before Allah the Almighty.' After a few days, Abdul Aziz died, but Yazid killed Muhammad bin Hujr and he shall have a situation (be punished) before Allah (on the Day of Resurrection).'[۶۷]

Abu Hashim said, 'Once, I complained to Abu Muhammad of the distress of . ۴ imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the imam had said.'[۶۸]

Abu Hashim said, 'I was in need and I wanted to ask Imam Abu Muhammad (a.s.) but I .۵ felt shy to do that. When I arrived in my house, he sent one hundred dinars to me and a letter saying, 'If you need something, do not feel shy or refrain from asking. Ask and you shall get what you like inshallah.'[۶۹]

Abu Hashim said, "I heard Abu Muhammad (a.s.) saying, 'In the paradise there is a gate .۶ called al-Ma'ruf (good deed). No one will come through it except the people of good deeds.' I thanked Allah with myself and felt delighted for I often satisfied the needs of people. Abu Muhammad looked at me and said, 'Yes, I knew what you were thinking of. The people of good deeds in this life will be the people of good deeds in the afterlife. May Allah make you from them, O Abu Hashim, and have mercy on you.'"[۷۰]

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Muhammad bin Hamza ad-Duri said, 'I wrote to Imam Abu Muhammad (a.s.) asking him .۷ to pray Allah for me to make me rich after I had become poor and I feared to be exposed. His reply came to me saying: "Be delighted! Wealth has come to you from Allah the Almighty. Your cousin Yahya bin Hamza died and left for you one hundred thousand dirhams. He had no inheritor except you. The money shall come to you soon. Thank Allah, be economical, and beware of wasting!" The money and the news of the death of my cousin came to me a few days later. My poverty disappeared. I paid the rights of Allah, [helped my brothers, and became economical after I had been wasteful.'[۷۱

Muhammad bin al-Hasan bin Maymun said, 'I wrote to my master al-Hasan al-Askari .۸ (a.s.) complaining of poverty, and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.'? The reply to my letter came saying, 'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins). It is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us a light for whoever seeks light, and preservation for whoever turns to us. Whoever loves us will be with us in [the highest position, and whoever deviates from us will be in Fire.'[۷۲

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Abu Ja'far al-Hashimi said, 'I was with some men in prison when Abu Muhammad and .۹ his brother Ja'far were brought to prison. We hurried to him. I kissed him on the face, and seated him on a mat that was under me. Ja'far sat near to him. The guard of the prison was Salih bin Waseef. There was a man with us in the prison claiming that he was Alawid. Abu

Muhammad turned to us and said, 'If some one, who is not from you, was not with you, I would tell you when Allah will deliver you...' Imam Abu Muhammad (a.s.) beckoned to that man and said, 'This man is not from you. Beware of him! There is a book in his clothes in which he writes to the ruler all what you say.' One of the prisoners searched him and found with him a book in which he accused us of great accusations and claimed that we wanted to pierce the prison and escape from it.'[۷۳]

Ahmad bin Muhammad said, "I wrote a letter to Abu Muhammad (a.s.) when al- .۱۰ Muhtadi, the Abbasid caliph, began killing the Shia and said to him, 'O my master, praise be to Allah Who has made him (the caliph) busy away from you for I have heard that he threatened you and said: 'by Allah, I will dispel them again.' Abu Muhammad wrote with his handwriting: 'This makes his life shorter. You count from this day five days and he shall be killed in the sixth day after meeting meanness and disgrace.' And it was as the imam said.'[۷۴]

Abu Hashim narrated, ‘Once, al-Fahfaki asked Imam Abu Muhammad (a.s.) about the .۱۱ reason that makes man take two shares while woman takes one share in the inheritance. The imam (a.s.) answered: ‘For neither jihad, nor expenditure, nor guarding (in castles) are required from woman.’ It came to my mind that this question was the same question that ibn Abul Awja’ had asked Imam as-Sadiq (a.s.) and Imam as-Sadiq (a.s.) answered with the same answer. Imam Abu Muhammad turned towards me and said, ‘Yes, this is the question of ibn Abul Aw’aj and the answer is the same from us. If the meaning of the question is the same, the answer of the last one of us will be like the answer of the first one of us. The

first and the last of us are the same in knowledge and imamate, and the messenger of Allah and Ameerul Mo’mineen (the blessings of Allah be on them) have the preference to [them.’[۷۵

Abu Hashim narrated, ‘One of the Shia wrote to Abu Muhammad (a.s.) asking him for .۱۲ some supplication. The imam replied, ‘Pray Allah with this du’a: “O You the most Hearing of hearers, the most Perceptive of seers, the best of lookers, the promptest of accounters, the Most Merciful of the merciful, the Wisest of judges, have blessing on Muhammad and on the progeny of Muhammad, and increase my livelihood, prolong my old, favor me with Your mercy, make me from those who defend Your religion, and do not replace me by other than me…!” I (Abu Hashim) said with myself: ‘O Allah, make me from Your party and Your group!’ Abu Muhammad turned to me and said, ‘you are in His party [and in His group if you have faith in Allah and believe His messenger.’[۷۶

p: ۳۳

Shahwayh bin Abd Rabbih said, 'My brother Salih was in prison. I wrote to my master .۱۳ Abu Muhammad (a.s.) asking him about some things and he answered by writing to me: 'Your brother Salih shall be set free from prison on the day when my this book shall come to you. You wanted to ask me about him but you had forgotten.' While I was reading his book, some one came and told me that my brother was set free. I received him and read [this book to him.'[۷۷

Abu Hashim narrated, 'It came to my mind whether the Qur'an was created or not. .۱۴ Imam Abu Muhammad (a.s.) looked at me and said, 'O Abu Hashim, Allah is the Creator of [everything, and everything other than Him is created.'[۷۸

Abu Hashim said, 'Once, I went to Abu Muhammad (a.s.) and wanted to ask him for a .۱۵ stone that I wanted to make a ring from to bless myself with it. When I sat with him, I forgot what I had come for. When I said farewell and wanted to leave, he gave me a ring, smiled, and said, 'You wanted a stone and we gave you a ring, and so you won the stone. May Allah delight you by it!' I was astonished at that and said, 'O my master, you are the guardian of Allah and my imam by whose favor and obedience I serve Allah.' He said to [me, 'May Allah pardon you, Abu Hashim!'[۷۹

Abu Hashim said, "Once, I heard Abu Muhammad saying, 'On the Day of Resurrection, .۱۶ Allah will forgive with forgiveness that cannot be even imagined by people, until polytheists shall say: by Allah, we were not polytheists.' I remembered with myself a tradition narrated to me by a man from our companions from the people of Mecca that the messenger of Allah (a.s.) recited: (Despair not of the Mercy of Allah, for Allah forgives all sins),[۸۰] and some man said, 'even polytheists.' I denied that and hid it into my heart. While I was thinking of that with myself, Abu Muhammad turned to me and recited, (Surely Allah does not forgive that anything is associated with Him, and He forgives all save that to whom He pleases).[۸۱] How bad what that man said was and how bad what [he narrated was!'[۸۲

p: ۳۴

Historians mentioned many examples on the imam's knowledge of what people concealed inside themselves, and on his predicting of different events and occurrences. All those were signs on his imamate, for other than the imams had no knowledge about that. Abu Hashim, who was one of the best, reliable scholars, and who was a close companion to Imam Abul Hasan al-Hadi (a.s.) and Imam Abu Muhammad al-Askari (a.s.), narrated most of the traditions that talked about the signs of these two imams (a.s.). He said, 'Whenever I went to Abul Hasan and Abu Muhammad (peace be upon them), I saw a [proof and evidence (on their imamate).'[۸۳

Footnote

."Bin means "son of [۱]

.Uyun al-Mu'jizat [۲]

.A'yan ash-Shia, vol.۳ p.۲۸۹ [۳]

.Usul al-Kafi [۴]

Sirr as-Silsilah ath-Thahabiyyah, p.۳۹. An-Nawbah is a wide area in the south of Egypt. [۵] The Prophet (a.s) praised the people of an-Nawbah by saying, 'Whoever has no brother, '.let him take a brother from an-Nawbah

.Bihar al-Anwar, vol.۵۰ p.۳۷ [۶]

.Al-Irshad, p.۳۱۵ [۷]

.'Akhbar ad-Duwal, p.۱۱۷, Bahr al-Ansab, p.۲, Tuhfat al-Imam, p.۸۶, Ilal ash-Sharayi [۸]

.Jawahir al-Ahkam [۹]

.The third month in the Islamic calendar [۱۰]

.'Bihar al-Anwar, vol.۵۰ p.۳۵, Tareekh Abul Fida', vol.۲ p.۴۸, Ilal ash-Sharayi [۱۱]

.An-Nujoom az-Zahirah, vol.۳ p.۳۲, Sirr as-Silsilah al-Alawiyyah, p.۳۹ [۱۲]

Bahr al-Ansab, p.۲, Akhbar ad-Duwal, p.۱۱۷, al-Ittihaf Bihubil Ashraf, p.۸۶, al-Kamil, [۱۳] .vol.۵ p.۳۷۳

[۱۴] Encyclopedia of al-Bustani, vol.۷ p.۴۵.

[۱۵] Akhbar ad-Duwal, p.۱۱۷, Bahr al-Ansab, p.۲, Tuhfat al-Anam, p.۸۶, an-Nujoom az-Zahirah, vol.۳ p.۳۲.

[۱۶] Akhbar ad-Duwal, p.۱۱۷, Bahr al-Ansab, p.۲.

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.Bahr al-Ansab, p.۲ [۱۷]

.Ibid [۱۸]

.Tuhfat al-Anam, p.۸۷, Bihar al-Anwar, vol.۵۰ p.۲۳۶ [۱۹]

.Tuhfat al-Anam, p.۸۷ [۲۰]

.Ibid [۲۱]

.Jawharat al-Kalam, p.۱۵۴ [۲۲]

.Safinat al-Bihar, vol.۱ p.۲۵۹ [۲۳]

.Bihar al-Anwar, vol.۵۰ p.۳۲۶ [۲۴]

.Ibid., p.۲۳۸, Akhbar ad-Duwal, p.۱۱۷ [۲۵]

.Al-Ittihaf Bihubil Ashraf, p.۶۸ [۲۶]

.Qur'an, ۲۳:۱۱۵ [۲۷]

.Jawharat al-Kalam, p.۱۵۵, the Encyclopedia of al-Bustani, vol.۷ p.۴۵ [۲۸]

.A'yan ash-Shia, vol.۳ p.۲۹۵ [۲۹]

One of as-Sibtayn heard me say that and said to me, 'You have not been ordered of [۳۲] this, but you have been ordered to remember the blessing of your Lord on you when you [ride on it (on the sumpter).'[۳۳

.(Al-Mujdi fin-Nasab (manuscript [۳۰]

.The two grandsons [۳۱]

.Qur'an, ۴۳:۱۳ [۳۲]

.Safeenat al-Bihar, vol.۱ p.۲۵۹ [۳۳]

.Al-Manaqib, vol.۴ p.۴۰۱ [۳۴]

.Murooj ath-Thahab, vol.۴ p.۱۷۱ [۳۵]

.Murooj ath-Thahab, vol.۴ p.۱۷۱ [۳۶]

It was the day of the prolonged and acerbic negotiations which preceded the [۳۷] nomination of Abu Bakr as the successor of the Prophet (a.s) who died just then and was .not buried yet at the time of that meeting

.Bahr al-Ansab, p.۲ [۳۸]

.Bihar al-Anwar, vol.۵۰ p.۲۳۶ [۳۹]

.Dala'il al-Imama, p.۲۲۷ [۴۰]

.Qunut is a supplication recited in the prayer [۴۱]

.Muhaj ad-Da'awat, p.۶۲-۶۳ [۴۲]

Sirat means "way" or "path" but in the Islamic terminology, it means the bridge that [۴۳] .dominates the Hell

.Muhaj ad-Da'awat, p.۲۷۷-۲۷۸ [۴۴]

.Bihar al-Anwar, vol.۵۰ p.۲۶۱ [۴۵]

.Kashf al-Ghummah, vol.۳ p.۲۰۰ [۴۶]

.Kashf al-Ghummah, vol.۳, ۲۰۲ [۴۷]

.Kashf al-Ghummah, vol.۳ p.۲۰۴ [۴۸]

.Sahih of at-Tarmithi, vol.۲ p.۳۰۸ [۴۹]

Majma' az-Zawa'id, vol.۹ p.۱۶۸, Mustadrak al-Hakim, vol.۲ p.۴۳, Tareekh Baghdad, vol.۲ [۵۰] .p.۱۹

p: ۳۶

.Al-Hashimiyyat, p.۲۲-۲۳ [۵۱]

.Al-Fusool al-Muhimmah by ibn as-Sabbagh, p.۶۶, Usool al-Kafi, vol.۱ p.۳۲۵ [۵۲]

.Usool al-Kafi, vol.۱ p.۳۲۴ [۵۳]

.Qur'an, ۹:۱۱۵ [۵۴]

.Qur'an, ۲:۱۰۶ [۵۵]

.Usool al-Kafi, vol.۱ p.۳۲۸ [۵۶]

.Ibid [۵۷]

.Ibid., p.۳۲۷ [۵۸]

.Ikmal ad-Deen, vol.۲ p.۵۵ [۵۹]

.Ikmal ad-Deen, vol.۲ p.۵۵ [۶۰]

.He meant that if the imam died [۶۱]

.A'lam al-Wara, p.۳۶۸ [۶۲]

.Ibid [۶۳]

.Ikmal ad-Deen, vol.۲ p.۵۰ [۶۴]

A ritually impure person: janaba is the major (or minor) ritual impurity caused by [۶۵]
...sexual intercourse, wet dreams

.Mir'at az-Zaman, vol.۶ p.۱۹۲ [۶۶]

.Manaqib Aal Abi Talib, vol.۴ p.۴۳۳ [۶۷]

.A'lam al-Wara, p.۳۷۲ [۶۸]

.Ath-Thaqib fil-Manaqib by Muhammad bin Ali al-Jirjani, p.۲۴۱ [۶۹]

.Noor al-Absar, p.۱۵۲ [۷۰]

.Noor al-Absar, p.۱۵۲, ad-Durr an-Nadheem [۷۱]

.Manaqib Aal Abi Talib, vol.۴ p.۴۳۵ [۷۲]

.Ad-Durr an-Nadheem fee Manaqib al-A'immah, ۲۸۹۷ [۷۳]

.A'lam al-Wara, p.۳۷۵ [۷۴]

.Al-Manaqib, vol.۴ p.۴۳۷, A'lam al-Wara, p.۳۷۴ [۷۵]

.A'lam al-Wara, p.۳۷۴ [۷۶]

.Al-Manaqib, vol۴ p.۴۳۸ [۷۷]

.Al-Manaqib, vol۴, p.۴۳۶ [۷۸]

.A'lam al-Wara, vol۳۷۵, al-Manaqib, vol.۴ p.۴۳۷ [۷۹]

.Qur'an, ۳۹:۵۳ [۸۰]

.Qur'an, ۴:۱۱۶ [۸۱]

.Ad-Durr an-Nadheem [۸۲]

.A'lam al-Wara, p.۳۷۵ [۸۳]

Impressions about him

Impressions about him

The scholars and men of intellect, who were contemporary with Imam al-Hasan al-Askari (a.s.), glorified him, and acknowledged his virtue and preference to all others for his talents, geniuses, vast knowledge, and piety. Here we quote some words said by some of :those men about him

Imam Al-Hadi .۱

Imam al-Hadi (a.s.) praised the high position of his son Abu Muhammad (a.s.) by saying, 'My son Abu Muhammad is the best of the progeny of Muhammad in nature, and the most trustworthy in authority. He is the eldest of my children, and he is my successor and to

[him imamate and our verdicts get…’[۱

p: ۳۷

Abu Hashim al-Ja'fari .۲

Abu Hashim associated closely with Imam al-Hadi (a.s.) and Imam al-Hasan al-Askari (a.s.). He loved them too much and composed many poems on praising them. He said in :one of his poems

,He (Allah) gave him all signs of imamate"

[like Moses, and the cleaving of the sea, the hand, and the staff."[۲

Bakhtshu' the physician .۳

He was the most famous physician at the age of Imam al-Askari (a.s.) and he was the special physician of the royal family. One day, the imam needed a physician to phlebotomize him, and so he asked Bakhtshu' to send him one of his disciples. Bakhtshu' sent for his disciple Batriq and ordered him to go to treat the imam. He said to him, 'The son of ar-Redha asked me to send him someone to phlebotomize him. You go to him. He is more knowledgeable than every one under the sky. Beware not to object to him in all [what he orders you of...'[۳

Ahmad bin Ubaydillah Bin Khaqan .۴

He was one of the famous statesmen and politicians at the time of Imam Abu Muhammad ,(a.s.). He said about the imam

I have neither seen nor known in Surra Man Ra'a a man from the Alawids like al-Hasan' bin Ali bin Muhammad bin ar-Redha, nor have I heard of like his guidance, faith, chastity, nobility, and generosity near his family and near the rulers among all the Hashimites who preferred him to their important and old men, and also near the leaders, viziers, clerks, [and all classes of people...'[۴

p: ۳۸

Ubayd bin Khaqan .۵

He was one of the important politicians at that time. He said about Imam Abu Muhammad ,(.(a.s

If the caliphate is removed from the Abbasids, no one from the Hashimites will deserve it' except this man (he meant al-Hasan bin Ali al-Askari). He deserves it by his virtue, ,chastity

[guidance, gravity, asceticism, worshiping, good morals, and righteousness…'[۵

Ubayd did not believe in imamate. In fact, he was contrary to that, but the bright reality of Imam Abu Muhammad (a.s.) made him declare that the imam was the worthiest of the .caliphate for the high qualities he had

Sheikh al-Mufid .۶

Sheikh al-Mufid said, 'The imam after Abul Hasan Ali bin Muhammad (al-Hadi) was his son Abu Muhammad al-Hasan bin Ali for he had all high qualities and virtues and he was preferred to all people of his age. He deserved imamate and leadership for his incomparable knowledge, asceticism, perfect mind, infallibility, courage, generosity, and [the many good deeds that took him close to Allah…'[۶

Ibn as-Sabbagh .۷

Ali bin Muhammad al-Maliki known as ibn as-Sabbagh said, 'The qualities of our sire Abu Muhammad al-Hasan al-Askari show that he is a master and a son of a master that no one ever doubts or suspect his imamate. Know that if a good quality was sold, the seller was other than him and he was the buyer…He was the unique of his time with no equal, and he was sole with no like. He was the master of the people of his time and the imam of the people of his age. His sayings were true and his deeds were praiseworthy. If the good people of his time were as a poem, he would be the main verse of that poem, and if they were organized as a necklace, he was the unique, middle pearl. He was the knight of knowledge that was not possible to keep pace with him, and he was the explainer of mysteries that it was not possible to argue with him. He was the uncoverer of facts by his true thinking, and the discloser of minutes by his sharp reason. He was the informed in

[secrecy of the unseen. He was the highborn, of high soul and high essence…'[۷

p: ۳۹

Bin Shaharshub as-Sarawi .۸

Abu Ja'far Rasheedudeen Muhammad bin Ali bin Shahrashub as-Sarawi said about the imam, 'He was al-Hasan bin Ali the guide, the subjugator of difficulties…He was pure, free from any fault, trustee with the unseen. He was the essence of gravity with no blemish, humble with liberal hand, modest, true to his word…of little food, of much smiling, patient, [the father of the (awaited) successor…'[۸

Ibn Shadqam .۹

Ibn Shadqam, the genealogist, said, 'Al-Hasan al-Askari was a guiding imam, exalted [master, and a pure guardian.'[۹

Ibn al-Jawzi .۱۰

Ibn al-Jawzi said, 'The highest feature and characteristic that Allah had distinguished him (Imam al-Askari) with, and made unique to him, and as eternal aspect that time would not wear out and tongues would not forget reciting and repeating was that Muhammad al-Mahdi (peace be on him) was his offspring that was created from him, and his son that [was ascribed to him…'[۱۰

Ruknuddeen al-Husayni .۱۱

Ruknuddeen al-Husayni al-Musili said, 'Imam Abu Muhammad al-Askari…his virtues, qualities, and charismata were uncountable…the highest quality that Allah had [distinguished him with was that al-Mahdi (peace be upon him) was his son…'[۱۱

Al-Yafi'iy .۱۲

Al-Yafi'iy said, 'Sharif al-Askari Abu Muhammad al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far as-Sadiq was one of the twelve imams as the Shia believed and he was [the father of the awaited imam (peace be on him)…'[۱۲

Yousuf an-Nabahani .۱۳

Yousuf bin Isma'eel an-Nabahani said, 'Al-Hasan al-Askari was one of the imams of our masters the great Ahlul Bayt (a.s) and one of their noble chiefs (may Allah be pleased with

them). Ash-Shabrawi mentioned him in his book “al-Ittihaf Bihubil Ashraf” but he abbreviated his biography and mentioned no charisma to him. However, I myself saw a charisma to him. In the year ۱۲۹۶ AH I traveled to Baghdad from Kooy Sanjaq, one of the Kurd villages, where I was a judge there but I left it before I completed the specified period because of the high costs and rainlessness which prevailed in Iraq in that year. I traveled by a kalak which was a means of water transportation. When the kalak reached Samarra’, which was the capital of the Abbasid caliphs, we liked to visit (the shrine of) Imam al-Hasan al-Askari. When I came to his holy tomb, something spiritual happened to me that nothing like it had ever happened to me…it was a charisma to him. Then I recited, as possible as I could, verses from the Qur'an, supplicated Allah with some du’as, and left.’[۱۳]

p: ۴۰

Al-Arbali .۱۴

Allama Ali bin Eesa al-Arbali said about the imam, ‘He was the knight of knowledge that was not possible to keep pace with him, and he was the explainer of mysteries that it was not possible to argue with him. He was the uncoverer of facts by his true viewing, the discloser of minutes by his piercing insight, the knower-by the will of Allah-of the secrets of creatures, the informer-by the will of Allah-about the unseen, the told-by Allah-about what had happened and what would happen, the inspired with the unseen matters, the noble in origin and soul and essence, the man of proofs, signs, and miracles…the interpreter of verses, the confirmer of traditions, the heir of the good masters, the son of the imams, and the father of the awaited one. So look at the branch and the origin and think again and be sure that they were more brilliant than the sun, and brighter than the moon. If branches are good, surely the fruit will be good. Their (the imams’) features and .traditions are the eyes of history, and the headlines of conducts

By Allah, I swear that whoever deems Muhammad as grandfather, Ali as father, Fatima as mother, the imams as fathers, and al-Mahdi as son is worthier of reaching the heaven with his highness and honor…How can I count his virtues and news whereas my tongue is short and my eloquence is tired? So my tongue and eloquence come back tired from his [high rank, and dwindle because of failure and inability…’[۱۴

p: ۴۱

Al-Bustani .۱۵

Al-Bustani said, ‘Al-Hasan al-Khalis bin Ali al-Hadi…they mentioned about him many characteristics that were well-known in the people of this house of the Talibites[۱۵]…perceiving and wisdom appeared in him since his early childhood…’[۱۶]

Khayruddeen az-Zarkali .۱۶

He said, ‘Al-Hasan bin Ali al-Hadi bin Muhammad al-Jawad al-Hashimi: Abu Muhammad the eleventh imam to the Twelver Shia…he was paid homage as the imam after the death of his father. He was like his good ancestors in piety, asceticism, worshipping…’[۱۷]

Al-Abbas bin Nooruddeen .۱۷

Al-Abbas bin Nooruddeen al-Mekki said, ‘Imam Abu Muhammad al-Hasan al-Askari…his lineage is more famous than the moon in the fourteenth night. He and his father are known as al-Askari. As for his virtues, tongues cannot count…’[۱۸]

Footnote

[۱] A’yan ash-Shia.

[۲] A’lam al-Wara, p.۳۷۲.

[۳] Bihar al-Anwar, vol.۵۰ p.۲۶۱.

[۴] Ibid., p.۳۲۵.

[۵] Bihar al-Anwar, vol.۵۰, p.۳۲۷.

[۶] Al-Irshad.

[۷] Al-Fusool al-Muhimmah, p.۲۷۲.

[۸] Manaqib Aal Abi Talib, vol.۴ p.۴۲۱.

[۹] Zahrat al-Maqul…, p.۶۳.

[۱۰] Tathkirat al-Khawas.

.Bahr al-Ansab, p.۱۷ [۱۱]

.Mir'at al-Janan, vol.۲ p.۱۷۲ [۱۲]

.Jami' Karamat al-Awliya', vol.۱ p.۳۸۹ [۱۳]

.Kashf al-Ghummah, vol.۳ p.۲۲۳-۲۲۴ [۱۴]

.Derived from Abu Talib the father of Imam Ali [۱۵]

.Encyclopedia of al-Bustani, vol.۷ p.۴۵ [۱۶]

.Al-A'lam, vol.۲ p.۲۱۵ [۱۷]

.Nuzhat al-Jalees, vol.۲ p.۱۸۴ [۱۸]

His letters

His letters

Some letters of the imam disclose an important side of the religious life which was :confused at that age. The following are some of his letters to his adherents

To Isaaq an-Naysaburi .۱

p: ۴۲

,Imam Abu Muhammad (a.s.) sent a letter to Isaaq bin Isma'il an-Naysaburi saying in it

May Allah protect us by His protection, and take care of you in all your affairs by His" favor. I understood your letter, may Allah have mercy on you. We, praise be to Allah and by His blessing, are people of a house who pity our followers and feel delighted for the succession of the favors of Allah on them, and feel happy for every blessing that Allah the Almighty endows them with. O Isaaq, may Allah endow you with all blessings and endows whoever is like you whom Allah has had mercy on and given insight like yours…and may ...He determine the Paradise for you

And I say: praise be to Allah as the best praise He has ever been praised with and forever for His mercy on you, His saving you from perishment, and smoothing your way on the obstacle. By Allah, it is insurmountable, impassable, difficult obstacle with great distresses that had been mentioned in the first Books. At the time of the deceased (Imam al-Hadi), peace be on him, and at my time you had done some things that neither I was satisfied .with you nor were you right in them

O Isaaq, know well that whoever comes out of this world blind will be blind in the afterworld and more astray. O Isaaq, it is not the eyes that become blind but the hearts that are in the chests. Allah says about the unjust, (He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed? He will say: Even so, Our revelations came to you but you neglected them; and thus you shall be forsaken this day).[۱] Is there a sign greater than the excuse of Allah on His creation, His trustee in His earth, and His witness on His people…after those who had left from his first fathers the prophets and his last .(fathers the guardians (peace and blessings of Allah be on them all

p: ۴۳

So where do you go astray and where do you go like beasts? You deviate from the truth and believe in falsehood and disbelieve in the blessings of Allah. Are you from those who believe in a part of the Book and disbelieve in the other? So what is the reward of him who does that from you and from other than you? It is but meanness in this life and eternal torment in the afterlife. By Allah, it is the great disgrace! When Allah imposed on you, by His favor and mercy, the obligations, He did not impose them on you because He was in need of you, but out of His mercy on You-there is no god but Him-to distinguish the good from the bad, and to try what there was in your chests, and test what there was in your hearts so that you would compete for the mercy of Allah and that your positions in His paradise would be one better than another. He imposed on you hajj, umrah (minor hajj), .(prayer, zakat, fasting, and the following of the Ahlul Bayt (a.s

He made to you a door by which you open the doors of the other obligations and as a key to His way. Except for Muhammad (blessings of Allah be on him), and the guardians from his progeny you would be confused like beast knowing nothing of the obligations. Is a town entered except from its gate? When Allah favored you by appointing the guardians after your prophet, He said, (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion).[۲] He imposed on you rights for His guardians and ordered you to carry them out so that your wives, properties, foods, and drinks would be lawful to you. Allah said, (Say: I do not ask of you any reward for it but love for my near relatives),[۳] and know well that (whoever is niggardly, is niggardly against his own self; and Allah is Self-sufficient and you are the needy).[۴] There is no god but Allah, and my speech became too long on what was for you and what was .required from you

p: ۴۴

Except for that Allah wanted to complete his favor on you, you would neither see a line from me nor would you hear a word after the leaving of the deceased (Imam al-Hadi), peace be upon him, while you are in inadvertence to your end, and after my appointing Ibrahim bin Abdah to you, and after my book that Muhammad bin Musa an-Naysaburi had brought to you, and Allah is He whose help is sought in any case. Beware to be unmindful towards Allah so that you shall be from the losers! Away with him he who turns his back to the obedience of Allah and does not accept the advice of His guardians! Allah has ordered you to obey Him, to obey His messenger, and to obey those in authority among you. May Allah mercify your weakness and inadvertence, and make you patient with your affair. What has beguiled man from his Lord?! If mountains understood some of that which was in this book, they would crack and split because of the fear of Allah, and turn back to the obedience of Allah. Do whatever you like (so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did).[۵] Praise be to Allah, the Lord of the worlds, and His blessings be on Muhammad and all his progeny."[۶]

۲. His letter to the people of Qum and Aabeh

p: ۴۵

Imam Abu Muhammad (a.s.) sent a letter, some parts of which were lost, to his Shia from ,the people of Qum and Abeh (Aveh) saying to them

Allah the Almighty with His generosity and kindness has favored His people with His" prophet Muhammad (a.s.) as a bearer of good tidings and a warner, and has made you succeed in accepting His religion, granted you with His guidance, and planted into the hearts of your past ancestors (may He have mercy on them) and your living offspring (may He suffice and make them live long) the love of the pure progeny (of the Prophet). They, who had left, left on the way of righteousness, and the path of truth and success, and they went to the place of successors, got the fruits of what they had sowed, and ...found the result of what they had done before

Our intention is still firm, and our selves are satisfied with your good thoughts. The fixed relation between us and you are firm. It is a will that our ancestors and your ancestors had recommended, and a covenant that had been entrusted to our youth and your old men. They are still on their faith, and Allah has gathered us in the close relation, and close kinship. The Alim (peace of Allah be on him) said, 'A faithful is a brother of a faithful from [his father and mother..."[۷

His letter to Ali bin al-Husayn .۳

Imam Abu Muhammad (a.s.) sent a letter to the famous jurisprudent Abul Hasan Ali bin al-Husayn bin Musa bin Babwayh al-Qummi, the notable of the Shia and prominent personality in Hadith, jurisprudence, and the rest of the Islamic sciences. Imam Abu ,Muhammad (a.s.) said in his letter

p: ۴۶

Praise be to Allah the Lord of the worlds, and the end is for the righteous, the Paradise is" for the monotheists, the Hell is for the atheists, and there should be no hostility except against oppressors, and there is no god but Allah the best of creators, and blessing be on .the best of His creation Muhammad and his pure progeny

O my sheikh, trustee, jurisprudent Abul Hasan Ali bin al-Husayn al-Qummi-may Allah be satisfied with you, and make from your progeny good children- I recommend you to fear Allah, offer prayers, and give zakat because no prayer is accepted from one who does not give zakat. I also recommend you to pardon others, suppress anger, continuously associate with kin, comfort brothers and try to carry out their needs at difficulty and ease, be patient, learn religion, be certain of things, undertake the Qur'an, behave with good morals, enjoin the good, and to forbid the wrong. Allah says, (There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people).[۸] I recommend you to avoid all sins and vices. You are to keep on offering Night Prayer, for the Prophet (a.s) had recommended Ali saying to him, 'O Ali, you are to keep on the Night Prayer.' He repeated that three times. Whoever disregards the Night Prayer is not from us. Act according to my recommendation and order my Shia to act due to that. Wait for deliverance, for the Prophet (a.s) said, 'The best deed of my nation is the waiting for deliverance.' Our Shia shall be still in sorrow until my son, whom the Prophet (a.s) brought good news about, shall appear. He will fill the earth with justice and fairness after it has been filled with injustice and oppression. O my sheikh, be patient and order all my Shia to be patient; (Surely the earth is Allah's. He gives it as inheritance to whom He will and the end is (best) for the righteous).[۹] Peace, mercy, and blessings of Allah be on you and on all our Shia, and Allah is sufficient for us; the best Protector is He, [the best Patron, and the best Helper."[۱۰

p: ۴۷

His letter to one of his followers .۴

One of the Shia wrote to Imam Abu Muhammad (a.s.) telling him about the disagreement between the Shia. The imam replied to him in this letter, "Allah has addressed reasonable people…people concerning me are in different classes; a discerning one is on the way of deliverance, keeping to the truth, clinging to the branch of the origin without being doubtful or suspicious, and finding no resort other than me. There is another class of people who do not take the truth from its owners; they are like a traveler in the sea. They wave whenever the sea waves, and calm whenever the sea calms. Another class of people are those who have been overcome by Satan. They just resist the people of truth, and fight truth by falsehood out of envy. So let alone whoever goes right or left, because when a shepherd wants to gather his sheep, he gathers them with the least effort. Beware of showoff and panting after authority because they lead to perishment…'[۱۱]

His letter to another one of his followers .۵

Imam Abu Muhammad (a.s.) sent a letter to one of his followers expressing his grief from some rabble of the Shia who had deviated from the right path. He said, "No one of my fathers had been afflicted like what I have been afflicted with the suspicions of this group…if this matter (imamate) was a matter that you had believed in and kept on it until a certain time and then stopped, then suspicion would have certain case, but if it (imamate) is continuous as long as the affairs of Allah are continuous, then what is the meaning of this suspicion?…'[۱۲]

p: ۴۸

His letter to Abdullah al-Bayhaqi .۶

Imam Abu Muhammad (a.s.) sent the following letter to Abdullah bin Hamdwayh al-Bayhaqi:

I have sent Ibrahim bin Abdah so that the (other) districts and the people of your district" pay my dues on you to him and I made him my trust and agent before my followers there. Let them fear Allah and pay the dues and they have no excuse in not doing that or delaying it. May Allah not distress them for disobeying His guardians and may He have mercy on them and on you through my mercifulness to them, and Allah is Ample-giving, Generous."[۱۳]

His letter about Ibrahim .۷

Imam Abu Muhammad al-Askari (a.s.) had appointed Ibrahim bin Abdah as his agent to receive the legal dues and to spend them on religion and on the needy, and given him a letter mentioning in it his reliability and high position. Imam Abu Muhammad (a.s.) was asked whether this letter was written by him or not, and he replied, "My book that came to Ibrahim bin Abdah on appointing him as my agent to receive my rights from our followers there…yes, it was my book written by my hand to him. I have appointed him to them in their country. It is true and not false. Let him fear Allah as He should be feared, and let them take out my rights and give them to him, for I have permitted him to do with them as required. May Allah give him success and save him from failure."[۱۴]

p: ۴۹

His letter to his followers .۸

:He sent this letter to some of his followers

May Allah gift you with asceticism in this life and success as He pleases, assistance for" His obedience, protection from disobedience, guidance from deviation, and may He .(gather for us and for our followers the good of the two abodes (this life and the afterlife

I was informed of the disagreement of your hearts, and the separation of your desires, and the incitement of Satan until he caused separation among you, disbelief in religion, attempting to destroy what your ancestors had built in the religion of Allah and proved the rights of His guardians. He (Satan) took you to the way of deviation, and away from the path of the truth, and so many of you receded as if you had not read the Book of Allah and not understood any of His commands and prohibitions. I swear that if your fools rely on their delusions and fabricate false traditions, they shall deserve torment, and if you are satisfied with that from them and do not deny it by your hands, tongues, hearts, and intentions, you shall be participants with them in what they have fabricated against Allah, His messenger, and the guardians after him. If it was not so, the people of az-Zabad would not lie in their claim, nor al-Mughirah in their disagreement, nor al-Kaysaniyyah on their man, nor other liars and the deviants who have turned away from us. Indeed, you are worse than them...and most of them were obliged to submit to the command of Allah, except some group that if I want, I shall mention it by the name...Satan has overcome them and made them forget the mention of Allah, and whoever forgets the mention of .Allah...Allah will throw him into Fire, and it shall be an evil abode

p: ۵۰

My this book is an authority on them, and an authority for your absents on your presents, except one who is informed and carries out his duty. I pray Allah to gather your hearts on guidance, protect you by piety, and make you do what pleases Him, and peace, blessing, [and mercy of Allah be on you.’[۱۵

His letter to one of his adherents .۹

:Imam Abu Muhammad (a.s.) said in this letter to one of his followers

Every predestined thing would come true. Rely on Allah the Almighty and He will suffice” you, and trust in Him and He will not disappoint you! You have complained against your brother. Know well that Allah does not help in the rapture of relations, and Allah is over any oppression of every oppressor. Whoever is oppressed surely Allah will help him, and Allah is Strong, Mighty. You have asked me to pray for you. May Allah the Almighty keep you safe, and be your helper and protector. I pray Allah the Generous, Who has made you know His right and the right of His guardians that others than you were ignorant of, not to remove from you any blessing He has endowed you with, He is Patron worthy of all [praise.’[۱۶

His letter to one of his Shia adherents .۱۰

One of the Shia wrote a letter to the imam complaining against an oppressor who :oppressed and did him wrong. Imam Abu Muhammad (a.s.) replied to him

p: ۵۱

We satisfy ourselves with Allah the Almighty this day against every oppressor," wrongdoer, and envier. Woe unto whoever says something that Allah knows its opposite. How terrible is that which he shall meet from the Master of the Day of Judgment! Surely Allah the Almighty is the Helper and Assistant to the oppressed. Trust and rely on Him and He will relieve your distress and save you from the evil of every evildoer. May Allah do that for you and favor us with you, He is powerful over everything. May Allah overcome every oppressor this moment! No one, who wrongs and oppresses, shall be successful. Woe unto whoever is taken by the fingers of the oppressed! Do not be distressed but trust in Allah and rely on Him, and He will bring your deliverance soon. Surely Allah is with [those who are patient and who do good to others.'[١٧

Footnote

[١] Qur'an, ٢٠:١٢٥-١٢٦.

[٢] Qur'an, ٥:٣.

[٣] Qur'an, ٤٢:٢٣.

[٤] Qur'an, ٤٧:٣٨.

[٥] Qur'an, ٩:١٠٥.

[۶] Tuhaf al-Uqool, p.۴٨۴-۴٨۶, Bihar al-Anwar, vol.٧٨ p.٣٧۴-٣٧٧, Rijal al-Kashshi, p.٣٥۴-٣٥٧.,

[٧] Bihar al-Anwar.

[٨] Qur'an, ۴:١١۴.

[٩] Qur'an, ٧:١٢٨.

[١٠] Rawdhat al-Jannat, vol.۴ p.٢٧٣-٢٧۴.

[١١] Bihar al-Anwar, vol.٧٨ p.٣٧٠.

[١٢] Bihar al-Anwar, vol.٧٨, p.٣٧٢.

[١٣] Rijal al-Kashshi, p.٣٥٨.

.Rijal al-Kashshi, p.۳۵۸ [۱۴]

.Ad-Durr an-Nadheem, p.۲۲۴ [۱۵]

.Ad-Durr an-Nadheem [۱۶]

.Ad-Durr an-Nadheem, p.۲۲۵ [۱۷]

Words of light

Words of light

A good collection of maxims and wonderful words on different social and educational issues were transmitted from Imam Abu Muhammad (a.s.) and considered from the treasures of the Islamic literature. Here we present to readers some of the imam's :wonderful sayings

p: ۵۲

(The Preference Of The Ahlul Bayt (A.S

Imam Abu Muhammad (a.s.) said, "We have ascended the tops of facts by the feet of prophethood and guardianship, and lit the seven ways with the banners of magnanimity. We are lions of battles, sources of generosity. Sword and pen are among us now, and the banner of praise and knowledge later on. Our grandsons are the successors of religion, allies of certainty, lamps of nations, and the keys of generosity. A generous one has put on the garment of choice for loyalty that we have known in him, and the Holy Spirit in the Heavens, and he tasted from our gardens early fruits. Our Shia are the rescued party, and the pure group. They have been as dress and protection for us, and assistance against oppressors...Springs of life will gush out for them after flames of Fire...and all bad ...'years

Sheikh al-Majlisi commented on this word by saying, 'This is absolute wisdom, and an ample blessing that deaf ears can hear and high mountains shake for. Peace and [blessings of Allah be on them...'[۱

The imams of the Ahlul Bayt (a.s) had a very high position near Allah Who had endowed them with virtues and knowledge that no one of the human beings other than them had ever been endowed with. Allah had made them the guides to His contentment, and the leaders to His obedience. They all were and are lamps to nations and keys of generosity in this life, and in the afterlife they will be the intercessors and bearers of the banner of .Hamd (praise), and Allah has given them the Highest Paradise

p: ۵۳

His Recommendation To His Adherents

,Imam Abu Muhammad (a.s.) preached and advised his Shia by saying

I recommend you to fear Allah, be pious in your religion, strive for Allah, be truthful in" speaking, give deposit back to its owner good or bad he is, increase prostration, and to be good to neighbors. By these (principles) Muhammad (a.s.) came with his mission. Associate with your kin, attend their funerals, visit their sick, and carry out their rights, for if anyone of you is pious in his religion, truthful in his speech, he gives deposit back to its owner, and treats people kindly, it shall be said about him: "this is a Shia", and this shall .please me

Fear Allah, be good and do not be bad! Attract every love to us, and keep any obscenity away from us, because whatever good is said about us we deserve it, and whatever bad is said about us is not in us. We have a right in the Book of Allah, kinship to the messenger of Allah, and purification from Allah that no one other than us claims but a liar. Mention Allah too much and remember death! Recite the Qur'an and send peace and blessings on the Prophet (a.s), because the sending of blessings on the Prophet (a.s) has ten good deeds. Keep in mind what I have recommended you! I pray Allah to protect you (I farewell [you), and send peace on you.'[۲

A Valuable Advice

,Imam Abu Muhammad (a.s.) said

Avoid begging people as long as you can tolerate, for every day has a new goodness." Insisting on asking others deprives one of his gravity except when a door may be opened to you for a good entrance. And how near slapping is to a rash one! Jealousy might be a kind of the manners of Allah the Almighty. Lucks have degrees, so do not hasten towards a fruit that it is not ripe yet because it is got at its time! He, Who manages your affairs, is more aware of the time that is good for you. Trust in His experience in your affairs and do not hurry for your needs at the beginning of your time and then your heart may be distressed and despair may overcome you! Know that coyness has a certain extent and if it exceeds, it shall turn to weakness, generosity has a certain extent and if it exceeds, it shall be wasting, economy has a certain extent and if it exceeds, it shall be stinginess, and courage has a certain extent and if it exceeds, it shall be recklessness...'[۳]

Preaching

Imam Abu Muhammad (a.s.) often and always advised his companions, reminded them of the afterlife, and warned them against the sedition and deception of the worldly life. Once, he said, "You are in short lives, and few days, and death comes unexpectedly. Whoever sows good shall harvest happiness, and whoever sows evil shall harvest regret. Every sower shall get what he has sowed. No slow one is preceded by his luck, and no careful one gets what has not been determined for him. Whoever is given good, Allah has given him that, and whoever is saved from an evil Allah has saved him from it.'[۴]

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Pondering On Allah

,Imam Abu Muhammad (a.s.) said

Worship is not the abundant fasting and praying, but worship is the abundant pondering;" [it is the continuous thinking of Allah.'[۵

In his traditions, the imam established the bases of the faith in Allah, and the most important one of which was the thinking of Allah, and pondering on His wonderful .creation because that would lead man to the absolute faith in Allah, the Great Creator

Wisdom Of Fasting

Imam Abu Muhammad (a.s.) said, 'Allah has imposed fasting so that the wealthy might [suffer hunger and be kind to the poor.'[۶

Dispraising The Hypocrites

Imam Abu Muhammad (a.s.) said, 'What a bad man he is who has two faces and two tongues! He praises his brother when he is present and eats his flesh (backbites him) when he is absent. He envies him if he is given (becomes in good state), and betrays him if [he is afflicted.'[۷

Pious And Impious

Imam Abu Muhammad (a.s.) said, 'The love of the pious to the pious is a virtue for the pious, the hatred of the impious towards the pious is a merit for the pious, and the hatred [of the pious towards the impious is disgrace for the impious.'[۸

Wonderful Short Maxims

The following are some of the wonderful maxims transmitted from Imam Abu ,Muhammad al-Askari (a.s.). He said

(?"If fate is inevitable, then what for is the supplication (of man to other than Allah" .۱

".A believer is a blessing for a believer and an authority on an unbeliever" .۲

“.The heart of a fool is in his mouth, and the mouth of a wise man is in his heart” .۳

“.Anger is the key of every evil” .۴

“.A spiteful one is the least comfortable” .۵

The most pious of people is he who refrains before suspicion. The most worshipping of” .۶ people is he who keeps on obligations. The most ascetic one is he who refrains from “.unlawful things. The best mujtahid is he who refrains from sins

‘!Let no secure livelihood make you busy away from an obligatory deed” .۷

“.He, who exceeds in something, is like one who lacks that thing” .۸

Whenever a mighty one gives up the truth, he becomes low, and whenever a low one” .۹ “.keeps to it, he becomes mighty

“.The friend of an ignorant is always tired” .۱۰

There are two qualities that no quality is over them; the faith in Allah and the serving” .۱۱ “.of brothers

“.The daring of a child in childhood before father makes him undutiful in adulthood” .۱۲

“.It is not from politeness to show joy before a distressed person” .۱۳

Better than life is that which if you lose, you shall hate life, and worse than death is” .۱۴ “.that which if comes to you, you shall love death

“.Taming an ignorant and preventing a habitual from his habits are as a miracle” .۱۵

“.Humbleness is a blessing that is not envied” .۱۶

[Do not be generous to someone with what may be heavy to him!”[۹” .۱۷

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He, who advises his brother secretly, does him good, and he, who advises him openly," .۱۸
".does him wrong

".How bad from a faithful it is when he has a desire that degrades him" .۱۹

".It suffices you to be polite that you avoid what you hate in others" ۲۰

"!Beware of every silent, intelligent one" .۲۱

".If all people of this world are intelligent, the world would be ruined" .۲۲

".The weakest of enemies in cunning, is he who shows his enmity" .۲۳

The best of your brothers is he who forgets your wrong against him, and remembers" .۲۴
".your kindness to him

".Good figure is apparent beauty, and good mind is hidden beauty" .۲۵

".He, who is friendly with Allah, feels aversion towards people" .۲۶

".He, who does not regard people, does not regard Allah" .۲۷

".Vices have been put in a house whose key is lying" .۲۸

"!When hearts are active, put into them, and when they detest, farewell them" .۲۹

Following after one whom you hope is better than remaining with one whom you do" .۳۰
".not feel safe from his evil

Ignorance is an enemy and discernment is authority, and he, whom patience does not" .۳۱
".make suffer agonies of anger, shall not feel the ease of heart

The gift of a generous one makes you beloved to him, and the gift of a mean one" .۳۲
".makes you low to him

Whoever piety is his habit and virtues are his garments shall win on his enemies by" .۳۳
".good praise, and shall be fortified against defects by good mention

p: ۵۸

“.He, who praises an undeserving one, becomes as accused” .۳۴

No one knows (the reality of) a blessing except the grateful, and no one is grateful to a” .۳۵
“.blessing except the knowing

“.Staying up makes sleep more pleasant, and hunger makes food more delicious” .۳۶

Getting to Allah the Almighty is a travel that is not achieved except by riding the” .۳۷
[night.”[۱۰

“.He, who does not know how to prevent, does not know how to give” .۳۸

He said to al-Mutawakkil, the Abbasid caliph, “Do not expect good will from one whom .۳۹
you have offended, or loyalty from one whom you have betrayed, or sincerity from one
whom you have suspected, because the hearts of others towards you are like your heart
“.towards them

“.It is from ignorance to laugh with no reason” .۴۰

The speech of Allah has preference to all speech as His preference to His creation,” .۴۱
“.and our speech has preference to the speech of people as our preference to them

It is from humbleness to greet everyone you pass by, and to sit in other than the” .۴۲
“.distinctive place in a meeting

“.The worthiest people of (your) love are those who comfort you” .۴۳

From the disasters that break one’s back is a neighbor who if sees a good deed, he” .۴۴
“.puts it out and if sees a bad deed, he spreads it

In the name of Allah, the Beneficent, the Merciful) is closer to the greatest Name of)” .۴۵
“.Allah than the iris of the eye to its white

p: ۵۹

۴۶. "Do not dispute with others so that your gravity goes away, and do not joke so that it is dared against you."

۴۷. "Whoever is satisfied to sit in other than the distinctive place in a meeting, Allah and His angels send blessings on him until he leaves the meeting."

۴۸. "Polytheism in people is hidden more than the creeping of ants on a black cloth in a dark night."

۴۹. "Hearts have ideas from fancy, while minds shake and get more knowledge out of experiments, and taking lessons leads to reasonability."

۵۰. "Predominant fates are not resisted by struggle, and determined livelihoods are not gained by greediness and requesting…submit yourself to fates and know that you shall not get except what has been determined for you."

Footnote

[۱] Bihar al-Anwar, vol.۷۸ p.۳۳۸.

[۲] Bihar al-Anwar, vol.۷۸ p.۳۷۲.

[۳] Nuzhat an-Nadhir, p.۵۰-۵۱.

[۴] Bihar al-Anwar, vol.۷۸ p.۳۳۸.

[۵] Ibid., p.۳۷۳.

[۶] Kashf al-Ghummah, vol.۳ p.۱۹۳, Man La Yahdhuruhu al-Faqih, vol.۲ p.۴۳.

[۷] Bihar al-Anwar, vol.۷۸ p.۳۷۳.

[۸] Al-Majalis as-Saniyyah, vol.۲ p.۶۶۳.

[۹] Because that someone finds that he has to answer with the same.

[۱۰] Spending the night with worshipping.

With the Holy Qur'an

With the Holy Qur’an

The infallible imams of the Ahlul Bayt (a.s) paid too much attention to the interpretation (tafsir) of the Holy Qur'an. Each one of them had a school of tafsir, and definitely they were the most aware of the contents of the Qur'an and all its sciences. The master of the pure progeny Imam Ali (a.s.) was, among all the Prophet’s companions, the most aware of the facts and minute details of the qur’an, its muhkam (clear) verses and mutashabih (ambiguous) verses, and he knew when and where each verse was revealed.

p: ۶۰

As for Imam Abu Muhammad al-Hasan al-Askari (a.s.), he was one of the masters of interpreters. A special tafsir known as "tafsir Imam al-Askari" was transmitted from him. :Here we mention in brief some holy verses that the imam had interpreted

Abu Hashim al-Ja'fari said, 'Once, I was with Abu Muhammad (a.s.) and asked him . ۱ about this saying of Allah: (Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission).[۱] He said, 'It has been revealed about the progeny of Muhammad (a.s.). One, who wrongs himself, is the one who does not acknowledge the imam, and one who takes a middle course is the one who acknowledges the imam, and one who is '.foremost in deeds of goodness by Allah's permission is the imam

My eyes shed tears and I thought with myself of what Allah had given to the progeny of Muhammad (a.s.). The imam looked at me and said, 'How great is that which your self told you about the great importance of the progeny of Muhammad! Thank Allah for He has made you love them! You shall be called with them on the Day of Resurrection when every human being shall be called with his imam. Be delighted Abu Hashim! You are in [good.'[۲

p: ۶۱

Muhammad bin Salih al-Armani asked Imam Abu Muhammad (a.s.) about this verse .٢ (Allah effaces and establishes what He pleases, and with Him is the basis of the Book)[٣] and he replied, 'Does Allah efface but what has been established, and does He establish but what has been not existent?...The Almighty is far above all things. He is Aware of all things before their existence, the Creator when there was no creation, the Reckoner.' Muhammad bin Salih said to the imam, 'I bear witness that you are the authority of Allah [and His guardian, and you are on the true path of Imam Ameerul Mo'minin.'[۴

Muhammad bin Salih al-Armani asked Imam Abu Muhammad (a.s.) about this saying of .٣ Allah (Allah's is the command before and after)[۵] and the imam said, 'The command is His before He issues it, and the command is His after He commands as He wills.' I said to myself, 'This is the saying of Allah (Surely His is the creation and the command; blessed is Allah, the Lord of the worlds).[۶]' The imam looked at me, smiled, and then said, '(His is the [creation and the command; blessed is Allah, the Lord of the worlds).'[٧

Abu Hashim said, 'I was with Abu Muhammad (a.s.) when ibn Salih al-Armani asked him .۴ about this verse, (And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes, we bear witness).[٨] Abu Muhammad (a.s.) said, 'The knowing was proved and they forgot that situation, but they will remember it, and without that no '.one would know who his creator and provider is

p: ۶٢

I was astonished with myself at the great favors Allah had endowed His guardian (Imam Abu Muhammad) with and the great task He had entrusted him with. Abu Muhammad turned to me and said, 'O Abu Hashim, the matter is greater and more astonishing than what you have been astonished at. What you think about some people whom whoever acknowledges, acknowledges Allah, and whoever denies, denies Allah? There is no [believer that does not believe in them and is not certain in knowing them.'[۹

Sufyan bin Muhammad as-Sayfi said, 'I wrote to Abu Muhammad (a.s.) asking him .۵ about the "waleejah: friend or protector" mentioned in this saying of Allah, (and take none for friends and protectors except Allah, His Messenger, and the believers).[۱۰] I said with ?'myself: 'Whom does he think the "believers" are here

His reply came to me saying, 'The "waleejah" is that which is set for the "guardian". Your self talked to you that who were meant by the "believers" in this verse. They are the '."imams who believe in Allah, and namely we are those "believers

The Tafsir Ascribed To Him

The tafsir called Tafsir al-Askari was ascribed to Imam Abu Muhammad al-Hasan al-Askari (a.s.) but suspicions were aroused about it; some proved it was his and some .others denied that. Here we should have a stop to ponder on it

Those Who Depended On This Tafsir

Some of the great ulama of the Twelver Shia depended on this tafsir and believed certainly it was Imam Abu Muhammad's tafsir. The following are the names of some of :those ulama

p: ۶۳

[Shaikh as-Saduq[١١ .١

[Shaikh at-Tabarsi[١٢ .٢

[Al-Muhaqqiq al-Kurki[١٣ .٣

[The Second Martyr[١۴ .۴

[Muhammad Taqiy al-Majlisi[١۵ .۵

[Ibn Shahrashub[١۶ .۶

[Al-Muhaqqiq Agha Buzurgh[١٧ .٧

These great men did not suspect the ascribing of this tafsir to Imam al-Askari and .believed it was really his

The Sanad[١٨] Of This Tafsir

The sand of this tafsir was mentioned in the beginning of the book (Tafsir al-Askari) as the :following

Muhammad bin Ali bin Muhammad bin Ja'far bin Daqqaq said, "The two jurisprudent sheikhs Abul Hasan Muhammad bin Ahmad bin Ali bin al-Hasan bin Shathan and Abu Muhammad Ja'far bin Muhammad bin Ali al-Qummi told me from Abul Hasan Muhammad bin al-Qassim al-Astrabadi the interpreter and preacher that Abu Ya'qub Yousuf bin Muhammad bin Ziyad and Abul Hasan Ali bin Muhammad bin Sayyar, who were from the Twelver Shia, said, 'Our parents were Twelver Shia. The Zaydites were prevailing in Astrabad. We were under the rule of al-Hasan bin Zayd al-Alawi called as ad-Da'iy ilal-Haqq.[١٩] He was the imam of the Zaydites. He often listened to them (the Zaydites) and killed people according to their slanders. We feared for ourselves , and so we resorted with our families to Imam Abu Muhammad al-Hasan bin Ali bin Muhammad the father of al-Qa'im (Imam al-Mahdi) (peace be on him). We asked permission to visit the imam. When he saw us, he said, 'Welcome to the two comers to us and resorters to our protection. Allah has accepted your efforts, calmed your fear, and relieved you from your enemies. Go (back) and feel safe about yourselves and properties!' We were astonished at his saying though we did not doubt the truthfulness of his speech. We said, 'O Imam,

what do you order us to do on our way until we get to the country that we had got out of? How shall we enter that country which we had fled from, and the ruler searched for us ?‘and his threatening against us was severe

p: ۶۴

He (peace be on him) said, 'Leave your these two sons with me and I will teach them the knowledge that Allah will honor them with. As for you, do not pay attention to the slanderers nor to the threat of the ruler, because Allah the Almighty will end it with happiness and bring them to your intercession with him whom you had run away from…'

Abu Ya'qub and Abul Hasan said, 'They (their fathers) obeyed what they were ordered of and left, but they left us there. We often visited him (the imam) and he met us with the kindness of fathers and close relatives. One day, he said to us, 'If the news of the satisfaction of your fathers and the disgrace of their enemies by Allah comes to you and my promise to them comes true, I shall thank Allah by teaching you the interpretation of the Qur'an and some traditions of Muhammad's progeny (a.s.) so that Allah will exalt you.'

We became delighted at that and said, 'O son of the messenger of Allah, then we shall learn all sciences and meanings of the Qur'an.'

He said, 'No! (Imam) as-Sadiq taught some of his companions what I want to teach you.'

They became delighted and said, 'O son of the messenger of Allah, you have had all knowledge of the Qur'an.'

He said, 'I have had much good, and been granted great virtue, but nevertheless it is less than the least part of the Qur'an's knowledge. Allah the Almighty says, (Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help),[۲۰] and (And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted).[۲۱] This is the knowledge and meanings of the Qur'an and the wonders it has. What amount do you think I have taken from all this Qur'an?'

We said, 'But even this amount that you have taken, Allah has preferred you by it to all those who do not know like your knowledge and do not understand like your 'understanding.

We did not leave him until a messenger came to us from our fathers with a letter saying that al-Hasan bin Zayd al-Alawi killed some man and confiscated his properties after the slander of those Zaydites. Then books came to him from different countries and villages written by the Zaydites scolding and blaming him and saying that the killed man was the best one of the Zaydites in the earth and that those some Zaydites informed against him just because of his virtue and wealth. Al-Hasan bin Zayd thanked those people and ordered to cut the noses and ears of those Zaydites, and some of them were mutilated and others ran away. Al-Hasan bin Zayd felt very sorry and he repented, and paid great monies as charity after he gave back the properties of the killed man to his heirs and gave them much more than the specified blood money. He asked them to pardon him and they said to him, 'As for the blood money, we exempt you from it, but as for the blood, it is not ours but it is the killed man's blood and Allah is the Judge.' Al-Hasan bin Zayd vowed for .the sake of Allah that he would not interfere with the beliefs of people

It was mentioned in the letter of our fathers that al-Hasan bin Zayd sent to us one of his trusted men with his book that was sealed with his seal assuring that we would be safe and that our properties would be given back to us, and that he would recompense the .harms and losses we had met. We shall go back to our country according to his promise

p: ۶۶

'.Imam Abu Muhammad (a.s.) said, 'Allah's promise is true

On the tenth day, a letter came to us from our fathers saying that al-Hasan bin Zayd had carried out all his promises and permitted us to keep to the great-blessed imam whose promise was true. When the imam knew that, he said, 'This is the time to carry out my promise of teaching you the interpretation of the Qur'an. I have prepared something everyday for you to write down. Keep to me and be careful to the good lucks of happiness '.Allah has given you

The first thing he dictated to us was traditions about the preference of the Qur'an and of its people, and then he dictated to us the tafsir. We wrote down throughout the period of our staying with him. It was seven years, and every day we wrote down as possible as we ...'could

Defects

:This tafsir was criticized that it had some defects

First, it was accused that it was weak in its sanad. From the chain of narrators, there was Muhammad bin al-Qassim al-Mufassir al-Astrabadi who was weak. Ibn al-Ghadha'iri said, 'Muhammad bin al-Qassim al-Mufassir al-Astrabadi was weak and a liar. Abu Ja'far bin Babwayh narrated from him. A tafsir was transmitted from him that he had narrated from two unknown men one called Yousuf bin Muhammad bin Ziyad and the other was Ali bin Muhammad bin Yasar from their father from Abul Hasan the Third (Imam al-Hadi) (a.s.), [and the tafsir was written down by Sahl ad-Dibaji from his father.[٢٢

p: ٦٧

What was mentioned by al-Ghadha'iri can be refuted in some ways: first, he mentioned that this tafsir was narrated by Yousuf bin Muhammad bin Ziyad and Ali bin Muhammad bin Yasar from their father. This is a mistake because they did not narrate it from their father, but they narrated it without an intermediary from Imam Abu Muhammad (a.s.). Second, Ibn

al-Ghadha'iry ascribed this tafsir to Abul Hasan the Third (a.s.) whereas it was ascribed to Imam Abu Muhammad al-Askari (a.s.). Third, He said that this tafsir was authored by Sahl ad-Dibaji from his father. This is very odd because Sahl was not mentioned among the chain of narrators of this tafsir. Anyhow, what al-Ghadha'iry mentioned in weakening this .man cannot be depended on

Sayyid al-Khoei said, 'No one of the past scholars mentioned the reliability of Muhammad bin al-Qassim even Sheikh as-Saduq who mentioned many traditions from him without an intermediary, and also he did not mention that he was weak...The right thing is that this man was unknown whose neither reliability nor weakness were proved,[۲۳] and therefore .one cannot depend on his narrations

In addition, al-Mufassir al-Astrabadi narrated this tafsir from Yousuf bin Muhammad bin Ziyad and Ali bin Muhammad bin Yasar who both were unknown and unreliable in their [narrations from Imam Abu Muhammad (a.s.) as Sayyid al-Khoei says.[۲۴

Second, this tafsir is weak and full of defects which means that it is not true to ascribe it to Imam al-Askari (a.s.), and whoever looks into it thinks with no doubt that it was falsely .ascribed to the imam as Sayyid al-Khoei says

p: ۶۸

Third, Imam Abu Muhammad (a.s.) was surrounded by a big number of intelligencers, security forces, and policemen of the Abbasid government that prevented the Shia from associating with him, so how could these two persons frequented to him throughout ?seven years without being prevented from visiting him

Fourth, the care of the imam for these two men and his asking their fathers to leave them with him to teach them the knowledge that Allah would honor them with, as mentioned in the beginning of the book, though they were unknown, would be doubted somehow. Would it not be better for the imam to favor the great ulama and jurisprudents of his Shia ?with this honor

Anyhow, it is certain that this tafsir was not Imam Abu Muhammad's but it was fabricated and ascribed to him. In addition to the defects it has, it is not eloquent in many of its chapters, and of course, this does not fit the imam who had been endowed with wisdom and eloquence, and he was the most eloquent man in his time. So how could this tafsir, which had no any feature of eloquence, ascribed to this great imam? Besides that, it has some traditions that have excessiveness as I think, and this was too far from the imam .(.(a.s

Footnote

[۱] .Qur'an, ۳۵:۳۲

[۲] .Ath-Thaqib fil-Manaqib by al-Jirjani, p.۲۴۱-۲۴۲

[۳] .Qur'an, ۱۳:۳۹

[۴] .Ath-Thaqib fil-Manaqib by al-Jirjani, p.۲۴۲, Kashf al-Ghummah, vol.۳ p.۲۰۹

[۵] .Qur'an, ۳۰:۴

[۶] .Qur'an, ۷:۵۴

[۷] .Kashf al-Ghummah, vol.۳ p.۲۱۰

[۸] .Qur'an, ۷:۱۷۲

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[٩] .Kashf al-Ghummah, vol.٣ p.٢١٠

[١٠] .Qur'an, ٩:١۶

[١١] .Man La Yahdhuruhu al-Faqih

[١٢] .Al-Ihtijaj

[١٣] .He permitted this tafsir for Safiyuddeen

[١۴] .Al-Munyah

[١۵] .Sharh al-Mashyakhah

[١۶] .Al-Manaqib

[١٧] .Ath-Tharee'ah, vol.۴ p.٢٨۵

[١٨] Sanad is the chain of authorities or narrators as an essential part of the transmission .of a tradition

[١٩] Ibn an-Nadeem said in al-Fihrist p.٢٧۴ that al-Hasan bin Zayd ruled in Tabaristan .٢۵٠AH and died ٢٧٠AH

[٢٠] .Qur'an, ١٨:١٠٩

[٢١] .Qur'an, ٣١:٢٧

[٢٢] .Mu'jam Rijal al-Hadith, vol.١٧ p.١٧٣

[٢٣] .Mu'jam Rijal al-Hadith, vol.١٧, p.١٧۴

[٢۴] .Mu'jam Rijal al-Hadith, vol.١٢ p.١۵٩

His traditions and jurisprudence

His traditions and jurisprudence

Historians agreed unanimously on that Imam Abu Muhammad (a.s.) was the richest scientific personality in his talents and geniuses at his time, and no one was ever

comparable to him in virtue and knowledge. Historians said, 'He was the highest authority for jurisprudents in taking the rulings of the Sharia and the principles of the religion. They put forward to him books of Hadith and jurisprudence, and if he permitted these books, they would act according to them. Once, a book written by Ahmad bin Abdullah bin Khanibah was offered to him. He read it and then said to his companions, 'It is true. Act according to it!'[۱]

The Interest Of The Ulama In His Traditions

Ulama and narrators paid too much attention to his traditions for they were the truest in his time, and at the same time they were from the definite Sunna that must be followed according to the belief of the Twelver Shia. The following are some of the traditions transmitted from Imam Abu Muhammad al-Askari (a.s.):

p: ۷۰

Al-Hafidh (memorizer) al-Balathari narrated from his companions saying, 'Al-Hasan bin .۱ Ali bin Muhammad bin Ali bin Muhammad bin Ali bin Musa, the imam of his age for the Shia, narrated from his father Muhammad bin Ali al-Mahjub, from his father Ali bin Musa ar-Redha, from his father Musa bin Ja'far al-Murtadha, from his father Ja'far as-Sadiq, from his father Muhammad bin Ali al-Baqir, from his father Ali bin al-Husayn as-Sajjad Zaynol Aabidin (from his father al-Husayn bin Ali), from his father Ali bin Abu Talib the master of guardians, from Muhammad bin Abdullah the master of prophets, from Gabriel the chief of the angels that Allah said, 'It is Me, Allah that there is no god but Me. Whoever acknowledges monotheism to Me shall enter into My fort, and whoever enters into My [fort shall be safe from My torment.'[۲

Ibn al-Jawzi said, 'He (Imam al-Hasan al-Askari) referred this tradition to his father .۲ from his pure fathers. My grandfather showed him a tradition in his book called Tahrim al-Khamr (prohibition of wine). I quoted this tradition and I swear by Allah that I heard him saying: I swear by Allah that I heard Abu Abdullah al-Husayn bin Ali saying: I swear by Allah that I heard Abdullah bin Ata al-Harawi saying: I swear by Allah that I heard Abdurrahman bin Ubayd al-Bayhaqi saying: I swear by Allah that I heard Abu Abdullah al-Husayn bin Muhammad ad-Daynawari saying: I swear by Allah that I heard Ahmad bin Abdullah ash-Shi'iy saying: I swear by Allah that I heard Abu Muhammad bin Ali bin Muhammad saying: I swear by Allah that I heard my father Ali bin Musa ar-Redha saying: I swear by Allah that I heard my father Ja'far saying: I swear by Allah that I heard my father Muhammad saying: I swear by Allah that I heard my father al-Husayn bin Ali saying: I swear by Allah that I heard Ali bin Abu Talib saying: I swear by Allah that I heard Muhammad (a.s.) saying: (I swear by Allah that I heard Gabriel saying:) I swear by Allah that I heard Michael saying: I swear by Allah that I heard Israfel saying: I swear by Allah... ".that I heard Allah saying: "A drinker of wine is like a worshiper of idols

p: ۷۱

Abu Nu'aym al-Fadhl bin Dakeen said, 'This is a true tradition narrated by the pure progeny and narrated by some men from the messenger of Allah (a.s.).'[۳]

Traditions On Religious Rulings

Narrators narrated many traditions on religious questions that Imam Abu Muhammad (a.s.) was asked about. Worth mentioning is that these traditions came through letters which showed the great pressure that the imam was surrounded with by the Abbasid government where ulama could not associate with him except through correspondence. The following are some of those questions:

۱. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) asking him about the specified quantity (of water) that a dead one should be washed with. It was narrated that a junub[۴] should wash with six rotls of water, and a menstruating woman with nine rotls, so what would be the limit of water for a dead person to be washed with?

Imam Abu Muhammad (a.s.) replied, 'A dead should be washed until he would be pure inshallah.'

Abu Ja'far as-Saduq said, 'This reply is with me among a collection of replies by his handwriting (peace be upon him) in a book.'[۵]

This reply shows that there is no limit in the water that a dead person should be washed with, but he should be washed until he becomes pure.

۲. Ibrahim bin Mahziyar wrote to Abu Muhammad al-Hasan (a.s.) asking him about offering prayer in (clothes dyed with) kermes and saying that his companions refrained from offering the prayer in it. Imam Abu Muhammad (a.s.) replied, 'There is no problem in it at all, and praise be to Allah.'[۶]

p: ۷۲

Muhammad bin al-Hasan as-Saffar wrote To Imam Abu Muhammad al-Hasan bin Ali .۳ (a.s.) asking him, 'Some man died and he had ten days of qadha'[۷] fasting that he had to perform before his death. He left two successors (children). Is it possible for each one of ?'his successors to fast for five days

[The imam (a.s.) replied, 'His elder successor is to fast for ten days, inshallah.'[۸

Ibrahim bin Mahziyar wrote to Imam Abu Muhammad (a.s.): "O my master, your .۴ mawla[۹] Ali bin Mahziyar had recommended the hajj to be performed on behalf of him from (the revenue of) a garden...twenty dinars every years, and since the way of Basra was blocked, costs became doubled for people that twenty dinars were not enough (for '.the hajj). Some others of your mawlas recommended of two (performances of) hajj

The imam (a.s.) replied, 'You make (the costs of) three seasons of hajj in two, inshallah [the Almighty.'[۱۰

Ali bin Muhammad al-Hudhayni wrote to Imam Abu Muhammad (a.s.) saying, 'My cousin .۵ has recommended a hajj to be performed on behalf of him with fifteen dinars every year, ?'and this is not enough. What do you order me to do

The imam (a.s.) replied to him, 'You make (the costs of) two (seasons of) hajj in one. Allah [is Aware of that.'[۱۱

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin Ali .۶ (a.s.), 'Is the witness of the executer of a dead person accepted when he claims that the ?'dead person has a debt on some one if there is another reliable witness

p: ۷۳

Imam Abu Muhammad (a.s.) replied, 'If another reliable man witnesses with him, then the '.claimer has to take an oath

[In replying to another letter like this, the imam (a.s.) said, 'Yes, after taking an oath.'[۱۲

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) saying, 'Some .۷ man made a will to his children, some of whom are adults and some are young children. Is it possible for the adults to execute their father's will and pay his debts before the young ?'children come to age

Imam Abu Muhammad (a.s.) replied, 'Yes, the adults have to pay their father's debt and [not to delay it for that (until the others come to age).'[۱۳

Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu .۸ Muhammad al-Hasan bin Ali (a.s.), 'Some man guards caravans in frightening places without the permission of the ruler. They (the men of the caravans) agree with him to give ?'him a certain amount. Is it permissible for him to take (wage) from them

The imam (a.s.) replied, 'If he hires himself for a specified wage, he can take his right, [inshallah.'[۱۴

Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to Abu .۹ Muhammad al-Hasan bin Ali (a.s.), 'Some one bought a house, and there was another ?'house (floor) on this house. Would the upper house be included in the lower house

Imam Abu Muhammad (a.s.) replied, 'He could not possess except what he had bought [with its limits and conditions, inshallah.'[۱۵

p: ۷۴

The jurisprudents of the Twelver Shia gave a fatwa that if some one sold a house, its land, upper and lower building would be with it, except if the upper floor was independent in its entry and exit, because that might be a reason to exclude it from the sold house. .They depended in this fatwa on this tradition

Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to the imam, .۱۰ "Some man said to two men: 'Bear witness that my house in the so-and–so place with all its limits and all the furniture in it is (sold) to so-and-so.' It is not known what furniture ".there is in the house

Imam Abu Muhammad (a.s.) replied, 'It is alright if the buying has included all that, [inshallah.'[۱۶

Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to Imam Abu .۱۱ Muhammad (a.s.), 'Some man had some pieces of land in a village. It was time for him to go to Mecca (to perform the hajj). The village was somehow far from his house and he had no enough time to define the boundaries of his land. He defined the four boundaries of the village and said to the witness: 'Bear witness that I have sold to so-and-so all the village whose boundaries are so-and-so.' In fact, he just had some pieces of land in the village. Would that be right for the buyer or he would possess just a part from the village ?'though the seller had acknowledged to him the whole village

p: ۷۵

Imam Abu Muhammad (a.s.) replied, 'It is not permissible for one to sell what he does not own, and the buyer can possess only what the seller owns.'[۱۷]

۱۲. Muhammad bin al-Hasan wrote to Imam Abu Muhammad (a.s.) about a man who asked him to bear witness that he had bought a farm to another but he did not know the limits of the farm at the time when he asked him to witness. He said to him, 'When they tell you the limits, you acknowledge them.' Was it permissible for him to bear witness?

Imam Abu Muhammad (a.s.) replied, 'Yes, it was, and praise be to Allah.'[۱۸]

۱۳. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.), 'Some one took an oath that he would be free from Allah the Almighty or from the messenger of Allah, but then he broke his oath. What should his repentance and penance be?'

The imam (a.s.) replied, 'He should feed ten poor people with a mudd of food (about ۷۵۰ gr.) for each, and pray Allah to forgive him.'[۱۹]

۱۵. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.), 'There is some woman whose husband has divorced her and he does not pay her the specified expenditure, though she is in need. Is it permissible for her to go out and spend the night out of her house to work and satisfy her need?'

Imam Abu Muhammad (a.s.) replied, 'There is no objection to that if Allah knows that she is true (in her going out to work and satisfy her needs).'[۲۰]

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A woman, who is divorced in revocable divorce, remains as one's wife as long as she is still in the iddah.[۲۱] The husband must pay her expenditure and she must obey him. It is not permissible for her to get out of his house without his permission. However, if the husband does not spend on her, it is permissible for her to go out for work as Imam Abu .Muhammad (a.s.) has said

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.), 'Some .۱۶ woman undergoes the iddah after the death of her husband. She is in need and has no one to spend on her. She works for people. Is it permissible for her, during her iddah, to ?'get out and spend the night away from her house for work and necessary needs

[The imam (a.s.) replied, 'There is no objection to that, inshallah.'[۲۲

Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu .۱۷ Muhammad al-Hasan bin Ali (a.s.), 'Some man made his will (to bequeath) for two persons. Is it permissible for one of them to do alone with a half of the inheritance and the ?'other one with the other half

The imam (a.s.) replied, 'They should not contradict the dead one's will and they should do [as he has ordered them to do.'[۲۳

If someone bequeaths to two persons, any of them should not do alone with the half of the inheritance, but they should discuss the matter together. Any of them has no right to do with the inheritance according to his own opinion only and without the permission of .the other as the tradition says

p: ۷۷

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin Ali .۱۸ (a.s.), 'Some man willed to bequeath the third of his properties to his children that the share a female would be like the share of a male. Would the male have the shares of two ?'females from the will

[The imam (a.s.) replied, 'It is permissible for the dead one as he has willed.'[۲۴

This tradition shows that a Muslim is free to do with the third of his properties as he likes. He can gift it with same shares to his male and female children, and he can give one more than the other. He can order the third of his properties to be spent on charitable .organizations as well

Sahl bin Ziyad al-Aadami wrote to Imam Abu Muhammad (a.s.), 'Some man had male .۱۹ and female children. He acknowledged that a farm would be for his children but he did not mention that it would be divided among them due to the shares and commands of Allah. '.Male and female children were the same in this will

The imam (a.s.) replied, 'They should execute their father's will as he had specified. If he did not specify anything, they would divide the inheritance according to the Book of Allah [the Almighty, inshallah.'[۲۵

Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu .۲۰ ,(.Muhammad al-Hasan bin Ali (a.s

Some man was the executor of someone who died. This executor appointed another one' as the executor instead of him. Would this (second) man be obliged to execute the will of ?'that man whose executor was that (first) man

p: ۷۸

The imam (a.s.) replied, 'He would be obliged to his right if he had some right with him (with the dead man), inshallah.'[٢۶]

This tradition shows that an executor is not permitted to ask another one to execute what he himself has been ordered to execute except when he has a right with the man of the will, and then he has the right to appoint another one to take his right back. Jurisprudents say that an executor has the right to appoint another executor after him if he has been permitted by the man of the will to do that.

٢١. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) asking him about entailment and what had been transmitted from his fathers (a.s.) about it. Imam Abu Muhammad (a.s.) replied, 'Entailments should be dealt with as their owners have entailed them on, inshallah.'[٢٧]

٢٢. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin Ali (a.s.), 'Some man died and left a grandson and a full brother. To whom would the inheritance be?'

The imam (a.s.) replied, 'The inheritance would be for the closest one, inshallah.'[٢٨]

Footnote

[١] Falah as-Sa'il.

[٢] A'yan ash-Shia, vol.۴ p.٣٠٨-٣٠٩.

[٣] Mir'at az-Zaman, vol.۶ p.١٩٢.

[۴] A ritually impure person.

[۵] Man La Yahdhuruhu al-Faqih, vol.١ p.٨۶, al-Istibsar, vol.١ p.١٩۵, at-Tahthib, vol.١ p.١٢٢.

[۶] Man La Yahdhuruhu al-Faqih, vol.١ p.١٧١.

[٧] Qadha' means the performing of obligations out of their specified time, whereas ada' is the performing of obligations within their times.

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[٨] Man La Yahdhuruhu al-Faqih, vol.٢ p,٩٨, at-Tahthib, vol.١ p.۴٠٢, al-Istibsar, vol.٢ p.١٠٨.

[٩] Mawla is an adherent to some person, or a freed slave who is still adherent to his master. Mawali is the plural form.

[١٠] Man La Yahdhuruhu al-Faqih, vol.٢ p.٢٧٢.

[١١] Man La Yahdhuruhu al-Faqih, vol.٢ p.٢٧٢.

[١٢] Ibid., vol.٣ p.۴۴.

[١٣] Al-Wassa'il, rulings of will.

[١۴] At-Tahthib, vol.٢ p.١١۵, Man La Yahdhuruhu al-Faqih, vol.٣ p.١٠۶.

[١۵] Man La Yahdhuruhu al-Faqih, vol.٣ p.١۵٣, at-Tahthib, vol.٢ p.١۵٨.

[١۶] Man La Yahdhuruhu al-Faqih, vol.٣ p.١۵٣, at-Tahthib, vol.٢ p.١۵٩.

[١٧] At-Tahthib, vol.٢ p.١۵٩, Man La Yahdhuruhu al-Faqih, vol.٣ p.١۵٣.

[١٨] Man La Yahdhuruhu al-Faqih, vol.٣ p.١۵٣.

[١٩] At-Tahthib, vol.٢ p.٣٣٢, Man La Yahdhuruhu al-Faqih, vol.٣ p.٢٣٧.

[٢٠] Man La Yahdhuruhu al-Faqih, vol.٣ p.٣٢٢.

[٢١] A prescribed period that a woman has to pass after divorce or after her husband's death before her remarriage.

[٢٢] Man La Yahdhuruhu al-Faqih, vol.٣ p.٣٢٨.

[٢٣] Man La Yahdhuruhu al-Faqih, vol.۴ p.١۵١.

[٢۴] Man La Yahdhuruhu al-Faqih, vol.۴, p.١٩۶.

[٢۵] Man La Yahdhuruhu al-Faqih, vol.۴ p.١۵۵.

[٢۶] At-Tahthib, vol.٢ p.٣٩٣, Man La Yahdhuruhu al-Faqih, vol.۴ p.١۶٨.

.Man La Yahdhuruhu al-Faqih, vol.۴ p.۱۷۶, At-Tahthib, vol.۲ p.۳۷۱ [۲۷]

.Man La Yahdhuruhu al-Faqih, vol.۱ p.۱۶۹ [۲۸]

His companions and the narrators of his traditions

His companions and the narrators of his traditions۱

The Abbasid government did not allow ulama and jurisprudent to contact with Imam Abu Muhammad (a.s.) lest his virtues and vast knowledge would be spread among people everywhere, and then people would be affected by him and turn their backs to the Abbasids. In spite of all the severe procedures the Abbasids took to separate the imam from people, some ulama and narrators contacted with him and narrated his traditions. Here we mention the companions and narrators in brief because this completes the .(.research on the personality of Imam Abu Muhammad (a.s

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Ibrahim bin Abu Hafs Abu Isaaq al-Katib .١

An-Najashi said about him that he was a sheikh from Imam Abu Muhammad al-Askari's companions. He was reliable, notable man. He had written a book refuting the excessive [and refuting Abul Khattab.[١

Ibrahim bin Khasib al-Anbari .٢

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[٢

Ibrahim bin Abdah .٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[٣] We have mentioned in a previous chapter the letters of Imam al-Askari .(a.s.) to him that showed his reliability and high position

Ibrahim bin Ali .۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴] He was .unknown

Ibrahim bin Muhammad bin Faris an-Naysaburi .۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[۵] Once, al-Kashshi asked Abu an-Nadhr al-Ayyashi about some men among whom was Ibrahim bin Muhammad bin Faris, and he said, 'As for Ibrahim bin Muhammad [bin Faris, he is not bad.'[۶

Abu Isaaq Ibrahim bin Mahziyar al-Ahwazi .۶

He had written a book called "al-Bisharaat".[٧] Isaaq bin Muhammad al-Basri narrated that Muhammad bin Ibrahim bin Mahziyar said to him, 'When my father (Ibrahim) was about to die, he gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever show you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took

a seat and said, ‘I am al-Umari. Give me the money that is with you which is so-and-so.’ He showed me the sign and I gave him the money.’[۸] Al-Umari was the agent of Imam Abu Muhammad (a.s.).

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Ibrahim bin Mahziyar narrated from Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), Ibn Abu Umayr, and others. Ahmad bin Muhammad, Sa'd bin Abdullah, Abdullah bin Ja'far al-Himyari, and others narrated from him.[۹]

Ibrahim bin Yazid .۷

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He also mentioned his brother Ahmad bin Yazid as one of Imam al-Askari's companions.[۱۰]

Ibrahim bin Isma'il bin Dawud bin Hamdun al-Katib an-Nadim .۸

He was the master of linguists. He narrated from Imam Abu Muhammad al-Askari (a.s.) and from his father.[۱۱] An-Najashi said, 'He was the close companion of our master Abu Muhammad al-Askari (a.s.) and of his father Abul Hasan (al-Hadi) (a.s.) before.'

He had written some books like "The names of mountains, watercourses, and valleys", "Bani[۱۲] Murrah bin Owf", "Bani an-Namr bin Qasit", "Bani Aqil", "Bani Abdullah bin Ghatafan", "At-Tayy", "The poetry of al-Hujayr as-Saluli", "The poetry of Thabit bin Qutnah and his craft", "Bani Kulayb bin Yarbu'", "The poetry of bin Murrah bin Hammam", and "Nawadir al-A'rab: rarities of the nomads".[۱۳]

Abu Hamid Ahmad bin Ibrahim al-Muraghi .۹

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Ibn Dawud said about him, 'He is praiseworthy of a very high position.'[۱۴] Ahmad narrated, 'Abu Ja'far Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar wrote to the imam (peace be on him) describing us to him. The imam (a.s.) replied, 'I read that which you described Abu Hamid (may Allah honor him by His obedience) with and understood his state. May Allah take him to the best end and not cease His favors on him, and may Allah be his guardian.'[۱۵]

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Ahmad bin Idris al-Qummi al-Mu'allim .١٠

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۶] An-Najashi said, 'He was a reliable jurisprudent from among our companions. He was trustworthy in his many narrations. He had written a book on rarities. He died in ٣٠۶ AH on the way from Mecca to Kufa.'[١٧]

Ahmad bin Isaaq bin Abdullah bin Sa'd bin Malik bin al-Ahwas al-Ash'ari al-Qummi .١١

He was the deputy of the people of Qum. He narrated traditions from Abu Ja'far the Second (Imam al-Jawad) and from Abul Hasan (Imam al-Hadi) (peace be on them). He was from the close companions of Imam Abu Muhammad (a.s.). He had written some books such as "Ilal as-Sawm: causes of fasting" and "Masa'il ar-Rijal: questions of men" which he had collected from Abul Hasan the Third (Imam ar-Redha) (a.s.).[١٨]

Sheikh at-Toosi said he was one from those who had met Imam al-Mehdi (a.s.).[١٩]

Muhammad bin Ahmed bin as-Salt al-Qummi wrote a letter to ad-Dar (to the imam) and mentioned in it the story of Ahmed bin Isaaq al-Qummi and his companionship. He mentioned that he wanted to perform the hajj and needed one thousand dinars. He said in the letter, 'If my master sees that he orders to lend him this amount and get it back from him in his country when he comes back, I shall do (give him the money).' The imam (a.s.) replied, 'It is a gift from us to him and when he comes back, he will get another gift from us.'[٢٠] This story showed his faith and the respect of the imam (a.s.) towards him.

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Abdullah bin Ja’far al-Himyari said, ‘Once, Sheikh Abu Amr (may Allah have mercy on him) and I met Ahmad bin Isaaq, who made a sign to me to ask Abu Amr about the Successor (Imam al-Mehdi). I said to him, ‘O Abu Amr, I want to ask you about something that I have no doubt about.’ He said, ‘Ask about what you want!’ I said to him, ‘Did you see the [Successor after Abu Muhammad (a.s.)?’ He said, ‘By Allah, yes.’[۲۱

.(Anyhow, this man was reliable and had a high position near the Ahlul Bayt (a.s

Ahmad bin al-Hasan bin Ali bin Fadhdhal .۱۲

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[۲۲] It was said that he was Fatahite[۲۳] and he was reliable in narration. He [had written some books such as “Prayer”, and “Wudu”. He died in ۲۶۰ AH.[۲۴

Abu Ali Ahmad bin Hammad al-Mahmudi .۱۳

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[۲۵] Al-Kashshi mentioned that Muhammad bin Mas’ood said, ‘Abu Ali Muhammad bin Ahmad bin Hammad al-Mahmudi al-Marwazi said, ‘Abu Ja’far (a.s.) wrote to my father (as mentioned) in a chapter of his book,…(and every soul shall be paid in full what it has earned, and they shall not be wronged).[۲۶] As for this life, we are tried in it with misfortunes, but whoever loves his friend and believes in his beliefs shall be with him ‘.even if he is far from him. And as for the afterlife, it is the abode of eternity

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Al-Mahmudi said, “The imam (a.s.) wrote to me after my father’s death, ‘Your father has passed away, may Allah be pleased with him and with you. He is still praiseworthy to us. And you shall not be far from this state.’”[۲۷]

This praise of the imam towards him shows that he was trustworthy, good man. Al-Kashshi mentioned other traditions narrated by this man.

۱۴. Ahmad bin Muhammad bin Yasar

Al-Barqi mentioned him as one of Imam al-Askari's companions.[۲۸] Al-Najashi said about this man, ‘He was from the clerks of Abu Tahir at the time of Abu Muhammad (a.s.). He was known as as-Sayyari. He was weak in narrations and of bad beliefs as al-Husayn bin Abdullah told us. His narrations were not regarded. He narrated mursal[۲۹] traditions. He had some books like “Thawab (reward of) al-Qur’an”, “Medicine”, “Recitations”, “Rarities”, and “al-Gharat (raids)”.[۳۰]

Al-Kashshi mentioned that Ibrahim bin Muhammad bin Hajib said, ‘I read in a paper with al-Jawad (a.s.) that he informed someone, who asked about as-Sayyari, saying, ‘He was not as he claimed for himself. Do not give him anything (of traditions).’[۳۱] Scholars accused him in his beliefs. He died while still on his bad beliefs.

۱۵. Ahmad bin Abdullah bin Marwan al-Anbari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۳۲]

۱۶. Ahmad bin Muhammad bin Musshir

He narrated from Imam Abu Muhammad (a.s.), and Ali bin Abu Khulays narrated from him. Sayyid al-Khoei said, ‘Nothing was mentioned that might prove the reliability or the praise of this man. As for the saying of Sheikh as-Saduq about him that he was “the companion of Abu Muhammad (a.s.)”, it does not mean he was reliable or good. How is that whereas there were bad men among the companions of the Prophet (a.s) so what about those who accompanied the imam?!...’[۳۳]

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Ahmad bin Muhammad al-Hudhayni .۱۷

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۳۴

Ahmad bin Hilal al-Abrata'iy .۱۸

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۳۵] He was of bad beliefs and no one regarded his narrations.[۳۶] The imam (a.s.) dispraised him and declared that he was free from him. He wrote to al-Qassim bin al-Ala', 'Our order has come to you about the liar ibn Hilal, may Allah have no mercy on him. He -may Allah neither forgive his sins nor may He pardon his slips-often interfered in our affairs with no permission or satisfaction from us. He was opinionated and he refrained from our dues. He did not carry out our orders except what he liked and wanted. May Allah take him to the fire of Hell. We were patient with him until Allah cut off his life after our pray. We had informed some people of our followers about him at that time-may Allah have no mercy on him. There are some people who do not quit him. Make al-Issaqi-may Allah keep him and his family safe-know what we have informed you about the status of this sinner, and make whoever asked about him from the people of his village and other villages know that, and tell whoever deserves to know that. He shall not be excused even by our ...'followers in suspecting what our reliable companions have narrated from us

[This tradition shows that this man was deviant. He died in ۲۶۷ AH.[۳۷

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Isaaq bin Isma'il an-Naysaburi .۱۹

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۳۸] The imam (a.s.) prayed Allah for him in one of his letters.[۳۹]

Abu Ya'qub Isaaq bin Muhammad al-Basri .۲۰

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۰] Al-Kashi said he was from the heads of the excessive.[۴۱]

His companions and the narrators of his traditions۲

Isma'il bin Muhammad bin Ali bin Isma'il al-Hashimi al-Abbasi .۲۱

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۲]

Jabir bin Suhayl as-Sayqal .۲۲

He was the agent of Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), and Imam al-Mehdi (a.s.).[۴۳]

Abul Qassim Jabir bin Yazid al-Farisi .۲۳

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۴]

Ja'far bin Ibrahim bin Noah .۲۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۵]

Al-Hasan bin Ahmad al-Maliki .۲۵

He was from the companions of Imam Abu Muhammad (a.s.). He narrated from his father, and Ali bin al-Husayn bin Babwayh narrated from him.[۴۶]

Al-Hasan bin Ishkeeb al-Marwazi .۲۶

He lived in Samarqand. He was a theologian, scholar, and an author. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۷]

Al-Hasan bin Ja'far .۲۷

He was known as Abu Talib al-Faghani. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۸]

Al-Hasan bin Ali bin Nu'man al-Kufi .۲۸

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Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۴۹] Al-Najashi said, 'He was the mawla of bani Hashim. His father Ali bin an-Nu'man was trustworthy of true traditions. He had a very useful book on rarities.[۵۰]

Al-Hasan bin Muhammad bin Baba al-Qummi .۲۹

He was excessive. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions without adding "al-Qummi" to his name. al-Kashshi said, 'Abul Fadhl bin Shathan mentioned

in one of his books that ibn Baba al-Qummi was one of the famous liars.'

Sa'd said that al-Ubaydi said to him, 'Once, (Imam) al-Askari wrote to me saying: I am free before Allah from al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi, and you also should be free from them. I warn you and all my followers from them. I curse them. The curse of Allah be on them. They extort the monies of people in the name of us. They are mischievous and harmful. May Allah harm them and plunge them into mischief. Ibn Baba pretends that I have sent him as a prophet and that he is a "bab".[۵۱] The curse of Allah be on him. Satan has mocked at him and deceived him. Allah curses whoever accepts that from him. O Muhammad, if you are able to split his head with a rock, you do. He has harmed me. May Allah harm him in this life and in the afterlife.'

This letter shows that the imam (a.s.) was so angry at this man who had denied his religion and gone too far in deviation.

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Al-Hasan bin Musa al-Khashshab .۳۰

An-Najashi said about him, 'He was from our notable companions. He was famous in knowledge and Hadith, and had written some books such as "Refuting the Waqifites" and "the Rarities". It was said that from his books there were the books of "the Hajj", and "the Prophets". Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۵۲]

Abu Own al-Hasan bin an-Nadhr al-Abrash .۳۱

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۵۳]

Al-Hasan bin an-Nadhr .۳۲

It was he who was carried to the Sacred District "Surra Man Ra'a" after the death of Imam Abu Muhammad (a.s.). The Imam (a.s.) had given him two garments. He died in Ramadhan and was enshrouded in these two garments. He was from the people of Qum, and from those who met Imam al-Mehdi (a.s.) and saw his miracles other than his (Imam al-Mehdi's) agents.[۵۴] Sayyid al-Khoei thought he was but the very man mentioned above and not another one.[۵۵]

Al-Husayn bin al-Hasan bin Abban .۳۳

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said, 'He met the imam (a.s.) but we do not know whether he narrated from him or not. Ibn Qoulwayh said he was from the relatives of as-Saffar and Sa'd bin Abdullah but he was before them because he narrated from al-Husayn bin Sa'eed but they both did not.'[۵۶]

Hafs bin Amr al-Umari .۳۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۵۷] He was one of the best companions of the imam (a.s.). Isaaq bin Isma'il had a letter from Imam Abu Muhammad (a.s.) saying, 'Do not leave the country until you meet al-Umari. May Allah be pleased with him for my pleasedness with him. You greet him, be acquainted with him and make him be acquainted with you, because he is pure, loyal, chaste, and close to us. Everything that is carried to us from countries comes to him at last so that he brings it to us. Praise be to Allah too much.'[۵۸]

.(This shows that he was reliable, good man, and close to the Ahlul Bayt (a.s

Abu Sa'eed Hamdan bin Sulayman an-Nayshaburi .٣٥

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions one time and another time as one of Imam al-Askari's companions.[٥٩] He was reliable from the notables of the Shia.

Hamza bin Muhammad .٣۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۶٠] He narrated the tradition of "the cause of the legislating of fasting", and Isaaq bin Muhammad narrated from him.[۶١]

Dawud bin Abu Zayd .٣٧

He was reliable, truthful, religious man from Nayshabur. Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.

Dawud bin Aamir al-Ash'ari .٣٨

He was from Qum. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,[۶٢] and so did al-Barqi.[۶٣]

Dawud bin al-Qassim .٣٩

He was known as Abu Hashim al-Ja'fari. He was one of the eminent Muslims and one of the famous scholars in religion. Here we talk in brief about this great personality.

His lineage

His lineage belonged to the eternal martyr in Islam Ja'far bin Abu Talib at-Ţayyar. He was the son of al-Qassim bin Isaaq bin Abdullah bin Ja'far,[۶۴] and there was no lineage more than this noble lineage at all.

(His allegiance to the Ahlul Bayt (a.s

Abu Hashim was very loyal to the infallible imams (a.s.). He met Imam ar-Redha, Imam al-

Jawad, Imam al-Hadi, and Imam Abu Muhammad al-Hasan al-Askari (peace be on them). .He devoted himself to them. He composed good poetry on praising them

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His position near the imams

Abu Hashim had a high position near the imams whom he was contemporary with. Once, Imam al-Hadi (a.s.) said to him, 'O Abu Hashim, which blessing of Allah you want to be grateful for? Allah has endowed you with faith that saves your body from Fire, endowed you with soundness that helps you in obedience, and endowed you with satisfaction that keeps you away from degradation.'[۶۵]

His social status

All classes of the society highly regarded Abu Hashim. Biographers said about him, 'He was preferred by rulers. He was pious, devoted, ascetic, knowledgeable, and active. No one of the Talibites[۶۶] at his time was like him in his high lineage.'[۶۷]

His courage

Abu Hashim was so courage that he did not fear any ruler. He announced the truth even in the most critical environments. Historians said that when the head of Yahya, the great rebel, was brought to Baghdad, the people of Baghdad went to Muhammad bin Abdullah bin Tahir, who killed Yahya, congratulating him on the victory!! Abu Hashim was among those people. He said to the emir, 'O emir, I have come to you congratulating on something that if the messenger of Allah (a.s.) was alive, he would be consoled on.'

All present people became silent and no one answered him with anything.[۶۸] He left angrily while reciting the following verses of poetry:

"O Family of Tahir, eat it harmfully,

for the flesh of the Prophet is not edible.

A revenge that its seeker is Allah,

[Definitely it will be taken."[۶۹

His death

He died in Jumadi al-Oola[۷۰] in ۲۶۱ AH,[۷۱] a year after the death of Imam Abu Muhammad (a.s.).

His companions and the narrators of his traditions۳

۴۰. Sa'd bin Abdullah al-Qummi

He was contemporary with Imam Abu Muhammad (a.s.). Sheikh at-Toosi said that he did not know whether Sa'd had narrated from the imam (a.s.) or not.[۷۲] An-Najashi said, 'He was the chief, jurisprudent, and notable of this sect (the Shia).

He heard many traditions from the public. He traveled here and there seeking traditions. He met al-Hasan bin Arafa, Muhammad bin Abdul Melik ad-Daqiqi, Abu Hatim ar-Razi, and Abbas at-Tarqufi, and he met our master Abu Muhammad (a.s.)...He compiled many books like "Mercy", "Wudu", "Prayer", "Zakat", "Hajj", besides many other books written by him.'[۷۳]

He died in ۳۰۱ or ۲۹۹ AH.[۷۴]

۴۱. As-Sindi bin ar-Rabee'

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and added that he was reliable from Kufa.[۷۵]

۴۲. Abu Sa'eed Sahl bin Ziyad al-Aadami ar-Razi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۷۶] An-Najashi said, 'He was weak in narration and independable. Ahmad bin Muhammad bin Eesa accused him of excessiveness and lying and he exiled him from Qum to ar-Riyy where he lived before. He wrote to Abu Muhammad al-Askari (a.s.) through Muhammad bin Abdul Hameed al-Attar...He had a book on rarities.'[۷۷]

۴۳. Shahwayh bin Abdullah al-Jallab

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۷۸

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Salih bin Abu Hammad .۴۴

An-Najashi said, 'Salih bin Abu Hammad Abul Khayr ar-Razi met Imam Abul Hasan (al-Hadi) (a.s.). He was ambiguous that some people knew him and others denied him. He had some books like "The speeches of Ameerul Mo'minin" and "Rarities".[۷۹] Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۸۰]

Salih bin Abdullah al-Jallab .۴۵

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۸۱]

Abdul Adheem al-Hasani .۴۶

This noble master belonged to the pure progeny of Imam al-Hasan (a.s.) the grandson of the messenger of Allah (a.s.). He was the son of Abdullah bin Ali bin al-Hasan bin Zayd bin Imam al-Hasan (a.s.). Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۸۲] An-Najashi mentioned that Ahmad bin Muhammad bin Khalid al-Barqi said, 'Abdul Adheem came to ar-Riyy escaping from the ruler. He lived in a vault in a house of one of the Shia in Sikkat al-Mawali. He worshipped Allah in that vault; fasting the day and spending the night in praying and supplicating. He went out in disguise to visit the tomb that was opposite to his tomb (later on). He said that it was a tomb of one of the sons of Imam Musa bin Ja'far (a.s.).

He remained living in that vault and his news moved from one to another of the Shia until most of them knew him. Once, a man from the Shia saw in sleep that the messenger of Allah (a.s.) said to him, 'A man from my progeny shall be carried from Sikkat al-Mawali and buried near the apple tree in the garden of Abdul Jabbar bin Abdul Wahab' and he pointed to the place. The man went to buy the tree and its place from its owner. The owner asked him, 'What for do you want to buy the tree and its place?' The man told him about his dream, and then the owner of the tree remembered that he also had seen such a dream and entailed the place of the tree and all the garden on the Sharif and the Shia to be buried in. Abdul Adheem became ill and then died (may Allah have mercy on him). When he was to be washed, a piece of paper was found in his pocket written in it his noble lineage.'[۸۳]

This noble man was a knowledgeable jurisprudent. Abu Hammad ar-Razi said, ‘Once, I went to Ali bin Muhammad (al-Hadi) (a.s.) in Surra Man Ra’a. I asked him about some questions of halal and haram and he answered me. When I wanted to leave him, he said to me, ‘O Hammad, if some thing of your religion is dubious to you, ask Abdul Adheem bin Abdullah al-Hasani about it and give him my best regards!’[٨۴]

Abdullah bin Ja’far al-Himyari al-Qummi .۴٧

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,[٨۵] and so did al-Barqi.[٨۶] An-Najashi said, ‘Abul Abbas Abdullah bin Ja’far bin al-Hasan bin Malik bin Jami’ al-Himyari al-Qummi was the chief and notable of the people of Qumm. He went to Kufa after ٢٩٠ Ah. The people of Kufa heard from him many traditions. He compiled many books such as “al-Amanah: deposit or fidelity”, “ad-Dala’il: proofs”, “al-Adhamah wet-Tawhid: greatness and monotheism”, “al-Ghaybah wel Heerah: occultation and confusion”, “Fadhl al-

Arab: preference of the Arabs”, “at-Tawhid wel Bada’ wel Iradah wel Istita’ah wel Ma’rifah: monotheism, bada’[٨٧], will, capability, and knowledge”, “Qurb al-Isnad ila (close attribution to) Abu Ja’far bin ar-Redha”, “Ma Bayna (between) Hisham bin al-Hakam and Hisham and al-Abbas”, “al-Arwah wel Jannah wel Nar : souls, Paradise, and Fire”, “al-Hadithayn al-Mukhtalifayn: the two different traditions”, “Massa’il ad-Dajjal: the questions of the imposter”, “Mukatabat Abul Hasan ath-Thalith: correspondences of Abul Hasan the Third”, “Massa’il li (questions of) Abu Muhammad al-Hasan bin Ali ala yad (through) Muhammad bin Uthaman al-Umari”, “Qurb al-Isnad ila Sahib al-Amr (the man of the matter)”, “Massail Abu Muhammad wa Tawqi’atuh (handwritings)”, and the book “at-Tibb: medicine”. These different books show his vast knowledge and his specialization in different sciences.

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Abdullah bin Hamdwayh al-Bayhaqi .۴۸

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۸۸] He was from the best Shia. Once, the imam (a.s.) wrote a letter in which he prayed Allah to have mercy .on him. We have mentioned this letter in a previous chapter

Abdullah bin Muhammad bin Khalid at-Tayalisi al-Kufi .۴۹

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۸۹] An-Najashi said, 'He was trustworthy, benevolent man from our (Shia) companions, and so was his brother Abu Muhammad al-Hasan. He had a book of rarities.[۹۰] Muhammad bin Mass'ood said about him, 'As for Abdullah

[۸۷] The alteration of Allah's purpose, the emergence of new circumstances, which cause .a change in an earlier ruling

bin Muhammad bin Khalid at-Tayalisi, I have not known about him except that he was good and trustworthy.'[۹۱]

Abu Muhammad Abdullah bin Muhammad ash-Shami ad-Damashqi .۵۰

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that he narrated from Ahmad bin Muhammad bin Eessa and others.[۹۲]

Abu Amr Uthman bin Sa'eed al-Umari az-Zayyat .۵۱

He was also called as as-Samman. He was one of the great faithful, pious Muslims. As if .religion was a part of him. We shall talk in brief about him

The imams praising him

The Imams, whom al-Umari was contemporary with, praised and highly regarded him. Ahmad bin Isaaq bin Sa'd al-Qummi said, "One day, I went to Abul Hasan Ali bin Muhammad (Imam al-Hadi) (blessings be on him) and said to him: O my master, some times I am here and some times I am not. I cannot come to you at every time. Whose ?'sayings do we accept and whose orders do we follow

He said, 'This is Abu Amr the trustworthy, the faithful. Whatever he says to you is from me '.and whatever he informs you of is in behalf of me

When Abul Hasan (a.s.) died, I referred to his son Abu Muhammad al-Hasan al-Askari (a.s.) and asked him one day as I had asked his father before. He said to me, 'This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of [me.'[٩٣

Ahmad bin Isaaq also said, 'I asked Abul Hasan (a.s.): with whom shall I deal and from whom shall I take (religious rulings), and whose saying shall I accept? He said to me, 'Al-Umary my trust; whatever he informs you of is on behalf of me and whatever he says to [you is on behalf of me. Listen and obey him, for he is trustworthy and reliable.'[٩٤

.This is a clear proof on his faith, piety, and religiousness

(.His agency to Imam al-Mehdi (a.s

He assumed the agency in the Holy District (Surra Man Ra'a) for fifty years.[٩٥] The Shia .(.offered their questions to him and he offered them to the imam (a.s

His death

Historians said that he had dug a grave for himself. Everyday, he went down into the grave and recited a part from the Holy Qur'an and then he came up. He died in Jumadi al-Oola in ٣٠٤ or ٣٠٥ AH. He had predicted the day of his death. His tomb is in Baghdad and he [is known by the Baghdadis as ash-Sheikh al-Khilafi.[٩٦

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Urwah al-Wakil al-Qummi .۵۲

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۹۷

Al-Akmari bin Ali bin Muhammad al-Bawfaki an-Nayshaburi .۵۳

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that [he bought some Turks in Samarqand for (Imam) al-Askari. [۹۸

Ali bin Bilal .۵۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[۹۹] An-Najashi said, 'He was a Baghdadi and then he moved to Wasit. He narrated from Abul Hasan the Third (a.s.). He had a book.'[۱۰۰] In a letter from Imam al-Askari (a.s.) to Isaaq it was mentioned, 'O Isaaq, read our book to al-Bilali, may Allah have '.mercy on him, because he is trustworthy and reliable, and he knows what he has to do

Al-Kashshi said, "I found a book written by Jabra'il bin Ahmad that Muhammad bin Eesa al-Yaqtini said to him, 'Imam al-Hadi (a.s.) wrote a letter to Ali bin Bilal in ۲۳۲AH saying in it, "I praise Allah and thank Him for His might and mercy, and pray Him to have blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu Ali in place of al-Husayn bin Abd Rabbih and entrusted him with that position for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him and deliver to him all the dues that are with you. You have to inform my followers and recommend them of that, for this will support and suffice him, and save us efforts and please us. Doing this, you will have the reward of Allah, and Allah gives whomever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter with my [handwriting and I praise Allah too much.'"[۱۰۱

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.(.This letter shows that he was trustworthy and relied on by the imam (a.s

Ali bin Ja'far bin al-Abbas al-Khuza'iy .٥٥

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١٠٢

Ali bin Ja'far al-Humani al-Barmaki .٥۶

Al-Barqi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[١٠٣] Sheikh at-Toosi said, 'He was a good, benevolent man from the agents of Abul Hasan and [Abu Muhammad (peace be on them).'[١٠۴

Abu Ja'far al-Umari said, 'Once, Abu Tahir bin Bilal went to perform the hajj and he saw Ali bin Ja'far spend too much money. When he went back, he wrote to Abu Muhammad (Imam al-Askari) (a.s.) about that and Abu Muhammad (a.s.) replied to him: 'We have ordered to give him one hundred thousand dinars and then another one hundred thousand dinars but he refused to take them so that we would keep them for people...He [went to Abul Hasan (a.s.) and he ordered to give him thirty thousand dinars.'[١٠٥

Al-Kashshi mentioned that Yousuf bin as-Sakht said, 'Ali bin Ja'far was one of the deputies of Imam al-Hadi (a.s.). One day, he was betrayed near al-Mutawakkil who threw him in prison. He remained in prison for a long time and he could not bear longer. Therefore, he asked an agent of the Abbasid government to intercede for him to be set free and he would give him three thousand dinars for that. The agent went to Ubaydillah, who had a good position near al-Mutawakkil, and asked him to intercede with al-Mutawakkil for Ali bin Ja'far. Ubaydillah responded to him and interceded with al-Mutawakkil to set Ali bin Ja'far free, but al-Mutawakkil refused and said to him, 'If I doubted you, I would say you are a Rafidhi (Shia). This is a deputy of Abul Hasan al-Hadi '.and I have determined to kill him

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Ubaydillah regretted his intercession and told his friend (the agent) that al-Mutawakkil had determined to kill Ali bin Ja'far and there was no chance for setting him free. Ali bin Ja'far became so distressed and wrote a letter to Imam al-Hadi (a.s.) saying to him, 'O my master, please do something for me! I fear I may lose my faith.' Imam al-Hadi (a.s.) replied to him, 'Since the matter has reached this point with you, I will pray Allah for you.'

Al-Mutawakkil became seriously ill and his fever increased. Therefore, he ordered his men to set free all prisoners and gave a special order to set Ali bin Ja'far free. Al-Mutawakkil ordered Ubaydillah to set Ali free and to beg him to forgive him (al-Mutawakkil) what he had done to him. Ali was set free and went to live in Mecca as Imam al-Hadi (a.s.) had ordered him.'[١٠۶]

Al-Kashshi mentioned in the biography of Faris bin Hatim al-Qazwini that there was a dispute between Ali bin Ja'far and Faris, and that Ibrahim bin Muhammad wrote to Imam al-Hadi (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying, "It should not be asked about one like this man and he should never be doubted. The position of Ali bin Ja'far is so great to us. May Allah please us with him. He is far above to be compared with others. Go to Ali bin Ja'far to satisfy your needs, and fear Faris and do not let him interfere in your affairs. Let you and those who follow you from the people of your country do that. I have been informed of what he (Faris) misrepresented to people. Do not pay attention to him inshallah!'[١٠٧]

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This letter shows that this man was so faithful that the imam (a.s.) had appointed him as .an authority for the Shia

Ali bin al-Hasan bin Fadhdhal al-Kufi .۵۷

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۰۸] An-Najashi said, 'He was the best jurisprudent of our companions in Kufa and one of the notables there. He was trustworthy and the most aware of Hadith among them. Our companions listened to and obeyed him. Many traditions were heard from him. No fault was found in him and he was accused of nothing. He seldom narrated from a weak narrator. He was Fatahite[۱۰۹] and did not narrate from his father any tradition. When I was eighteen years, I discussed with him on his books, but at that time I did not understand traditions and did not permit myself to narrate them before him. He narrated from his two brothers .who narrated from their father

He had written many books such as the book of "Wudu'", "Haydh and Nafas; menstruation and puerperium", "Salat; prayer", "Zakat and Khums", "Fasting", "Manasik (rituals of) al-Hajj", "Divorce", "Nikah; marriage", "al-Ma'rifah: knowledge", "at-Tanzil min al-Qur'an wet Tahrif: the revelation and distortion", "az-Zuhd: asceticism", and many [others.'[۱۱۰

He was at the head of the scholars of his time, and his many books proved his vast .knowledge

Ali bin Sulayman bin Dawud ar-Riqqi .۵۸

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۱

Ali bin ar-Rayyan bin as-Salt al-Ash'ari al-Qummi .۵۹

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۲

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Ali bin Rames .۶۰

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions, and said that he was from Baghdad and was weak.[۱۱۳]

His companions and the narrators of his traditions۴

Ali bin Zayd bin Ali al-Alawi .۶۱

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۴]

Ali bin Shuja' an-Naysaburi .۶۲

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۵]

Ali bin Muhammad as-Saymari .۶۳

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۶]

Ali bin Muhammad bin Ilyas .۶۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۷]

Umar bin Abu Muslim .۶۵

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۸]

Amr bin Suwayd al-Mada'ini .۶۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۱۹]

Al-Fadhl bin al-Harith .۶۷

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۲۰] Al-Kashshi mentioned that al-Fadhl said, 'I was in Surra Man Ra'a at the time of the departure of my master Abul Hasan (al-Hadi) (a.s.). We saw Abu Muhammad walking after tearing his clothes out of sorrow for his father. I was astonished at his gravity and at his color and expressions. I felt pity for his tiredness. When the night came, I saw him in my sleep and he said to me, 'The color that you were astonished at was the trying of Allah on His

creatures. He tries with it as He wills. It is a lesson for those who have sight. There is no blame in it on the tried one, and we are not like other people to be tired as they are. We ask Allah to fix us on faith and to make us ponder on His creation…know that each of us in sleep is like each of us in wakefulness.'[١٢١]

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Al-Fadhl bin Shathan .۶۸

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۲۲] He was at the head of the eminent scholars of his time. He wrote books on different sciences and arts. He

had written one hundred and eighty books.[۱۲۳] Some of his books were admired by Imam Abu Muhammad (a.s.). He said about one of them, 'This is true and must be acted according to it.'[۱۲۴] Once again, he read one of the books and said, 'I envy the people of Khurasan the position of al-Fadhl bin Shathan and his being among them.'[۱۲۵]

Imam Abu Muhammad (a.s.) glorified and highly regarded al-Fadhl. He prayed Allah to have mercy on him three times.[۱۲۶] Al-Kashshi mentioned some traditions on dispraising him, but those traditions were fabricated against him by the opponents who had spite against him.

Qassim bin Hisham al-Lu'lu'iy .۶۹

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that he narrated from Abu Ayyub.[۱۲۷] An-Najashi said that had a book of rarities.[۱۲۸]

Muhammad bin Ibrahim bin Mahziyar .۷۰

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۲۹]

Muhammad bin Ya'qub narrated that Muhammad bin Ibrahim bin Mahziyar said, 'After the death of Abu Muhammad (a.s.) I was in doubt. Much money was accumulated with my father. He carried the money and rode on the ship. I escorted him. He felt severe pain and said to me, 'Take me back! It is death.' And then he said to me, 'Fear Allah in this money!' He made his will and died. I said to myself, 'My father would not recommend of anything that is not right. Let me take this money and go to Iraq. I shall rent a house at the bank of the river and I shall not tell anyone about anything. If some thing becomes clear to me as it was clear during the time of Abu Muhammad, I shall spend the money, and otherwise I shall enjoy myself with it.' After some days, a messenger came to me with a book written in it: "O Muhammad, there is so-and-so with you in so-and-so…' He mentioned to me all that which was with me even that which I did not know. I gave it to the messenger and

remained some days being ashamed. I was very sad, but then a book came from the imam (a.s.) saying, 'We have appointed you in place of your father, so thank Allah!'[۱۳۰]

.This means that Ibrahim had a respectable position and a high standing

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Muhammad bin Abul Sahban .۷۱

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,[۱۳۱] and so did [al-Barqi.[۱۳۲

Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar .۷۲

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was [his agent. He had met Imam Abul Hasan al-Hadi (a.s.).[۱۳۳

Muhammad bin Ahmad bin Mutahhar .۷۳

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۳۴

Abu Abdullah Muhammad bin Ahmad bin Na'eem bin Shathan an-Naysaburi .۷۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۳۵] As-Saduq mentioned that Muhammad bin Ahmad bin Shathan said, 'Some money came to me for al-Qa'im (Imam al-Mehdi), peace be upon him. It was five hundred lacking twenty dirhams. I hated to send the money so lacking. I added twenty dirhams from my money and sent the amount to Muhammad bin Ja'far without mentioning my money. The receipt came to Muhammad bin Ja'far (from the imam) saying: "Five hundred dirhams were ".received. Twenty dirhams from them are yours

Imam al-Qa'im (a.s.) said about him, 'As for Muhammad bin Shathan bin Na'eem, he is a [man from our Shia, we the Ahlul Bayt (a.s).'[۱۳۶

Muhammad bin Ahmad al-Ja'fari al-Qummi .۷۵

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was [his agent and that he had met Imam Abul Hasan (a.s.).[۱۳۷

Muhammad bin Bilal .۷۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was [trustworthy.[۱۳۸

Muhammad bin al-Hasan bin Shammun .۷۷

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Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive man from Basra.[۱۳۹] An-Najashi said, 'He was a Waqifite[۱۴۰] and then he turned excessive. He was too weak (in traditions) and of bad beliefs. Some traditions on Waqifism were ascribed to him. It was mentioned that he had said, 'I heard Imam Musa bin Ja'far (s) saying, 'Whoever tells you that he has nursed me, washed me (after death), enshrouded me, put me in a coffin, buried me and shook dust off his hand, do not believe him. Whoever asks about me, tell him that I am alive, and praise be to Allah.'[۱۴۱]

Al-Kashshi mentioned from him his saying, 'I wrote to Abu Muhammad (Imam al-Askari) complaining of poverty and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.' The reply to my letter came saying, 'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins), and it is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us and a light for whoever seeks light, and preservation for whoever resorts to us. Whoever loves us will be with us in the highest position, and whoever deviates from us will be in Fire.'[۱۴۲]

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Muhammad bin al-Hasan as-Saffar .۷۸

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he had some questions with him.[۱۴۳] An-Najashi said, 'He was eminent notable among our companions of Qum. He was trustworthy, highly respectable, preferred, and of little mistaking in narration. He had some books like "Prayer", "Wudu", "Funerals", "Hajj", "Marriage", "Divorce", "the Freeing of Slaves", "Correspondence", "Management", "Trades", "Gains", "Hunting and Slaughtering", "Penalties", "Blood money", "Obligations", "Inheritance", "Du'a: supplication", "the Shrine", "Refuting the excessive", "Drinks", "Magnanimity", "Asceticism", "Khums", "Zakat", "Witnesses", "Battles", "Precautionary Dissimulation", "the Believer", "Oaths and Vows", "Defects", "Insights of Degrees", "what has been narrated about the children of the imams", "what has been narrated in .Sha'ban", "Jihad", and "the Value of the Qur'an".'[۱۴۴] This noble sheikh died in ۲۹۰ AH

Muhammad bin al-Husayn bin Abul Khattab .۷۹

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۴۵] An-Najashi said, 'He was an eminent notable from our Shia companions. He was trustworthy. He narrated many traditions and his narrations were relied on. He had compiled good books such as "Monotheism", "Knowledge and Bada'", "Refuting the Fatalists", "Imamate", "The Pearle", "the recommendations of the imams", and "Rarities".'[۱۴۶] Ibn Shahrashub considered him as one of the close companions of Imam Abu Muhammad (a.s.). He died in .۲۶۲ AH

His companions and the narrators of his traditions۵

Muhammad bin Ja'far al-Umari .۸۰

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۴۷] Al-Kashi said .(that his father Hafs was an agent of Imam Abu Muhammad (a.s

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Muhammad bin ar-Rabee' bin as-Suwayd as-Sa'iy .٨١

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۴٨

Muhammad bin Ziyad .٨٢

Sheikh at-Toosi mentioned him with this name as one of Imam al-Askari's companions [adding nothing else.[١۴٩

Muhammad bin Salih al-Armani .٨٣

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۵٠

Muhammad bin Salih bin Muhammad al-Hamadani .٨۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۵١] Sheikh as-[Saduq said, 'He was one of those who saw the miracles of the Awaited Imam (a.s.).'[١۵٢

Muhammad bin Salih al-Khash'ami .٨۵

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۵٣

Muhammad bin Abdul Hameed bin Salim al-Attar al-Kufi .٨۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۵۴] An-Najashi [said, He was trustworthy from our Kufi Shia companions. He had a book of rarities.'[١۵۵

Abu Ja'far Muhammad bin Uthman al-Umari .٨٧

He was trustworthy and loyal. He and his father were agents of Imam al-Mehdi (a.s.). Many traditions were mentioned about his loftiness and high position. Once, Ahmad bin Isaaq asked Imam Abu Muhammad (a.s.), 'With whom shall I ideal, from whom shall I ?'take (religious rulings), and whose saying shall I accept

Imam Abu Muhammad (a.s.) said, 'Al-Umari (he meant Uthman) and his son (Muhammad)! [They are trustworthy. Whatever they tell you they tell on behalf of me.'[١۵۶

A letter came from Imam al-Mehdi (a.s.) to Muhammad bin Uthman al-Umari comforting him on the death of his father Uthman in which he said, 'May Allah reward and comfort

you with the best. You are afflicted and we are afflicted. His departure distressed you and distressed us. May Allah please him in his final abode. It was from his perfect happiness that Allah had given him a son like you to succeed him after his death, replace him, and invoke the mercy of Allah on him. I say: praise be to Allah for souls are pleased with you and with what He has put in you and given you. May He assist, strengthen, and make you successful, and be your Guardian, Keeper, and Sufficer.’[۱۵۷]

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Sheikh as-Saduq mentioned that Abdullah bin Ja'far al-Himyari said, 'Once, I asked Muhammad bin Uthman al-Umari whether he had seen the Man of the Matter (Imam al-Mehdi), peace be on him, and he said, 'Yes, the last time I had seen him was in the Inviolable House of Allah (the Kaaba) while he was saying: "O Allah, carry out to me what You have promised me!' Muhammad bin Uthman also said, 'I saw him clinging to the curtains of the Kaaba in al-Mustajar (resort) while saying: "O Allah, avenge on Your [enemies!"'[١۵٨

[Muhammad bin Uthman died in ٣٠۵ AH.[١۵٩

Muhammad bin Ali bin Bilal .٨٨

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۶٠] He was trustworthy, but later on he robbed the monies of the imam (a.s.) that were with him and he refused to deliver them to the Imam's agent Muhammad bin Uthman claiming that he himself was the agent. After this, the Shia denied him and announced they were free from [him.[١۶١

Muhammad bin Ali at-Tasturi .٩٨

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,[١۶٢] and so did .al-Barqi

'Muhammad bin Ali az-Zari .٩٠

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Muhammad bin Ali al-Qasri .٩١

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۶٣

Muhammad bin Ali al-Katib .٩٢

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۶۴

Muhammad bin Eessa bin Ubayd al-Yaqtini .٩٣

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[١۶۵] An-Najashi

said, ‘He was lofty, trustworthy notable from the Shia. He had narrated many traditions and compiled some good books. He narrated traditions from Abu Ja’far the Second (Imam al-Jawad) through letters and orally.

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Muhammad bin Ja'far ar-Razzaz said that Muhammad bin Eessa lived in Suq al-Attash and had written and compiled a good collection of books.[۱۶۶]

۹۴. Muhammad bin Musa as-Saree'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive.[۱۶۷] Al-Kashshi said, 'He and Muhammad bin Musa ash-Shurayqi were from the disciples of Ali bin Hasaka. They are cursed, may Allah curse them.'[۱۶۸] Some narrators narrated from Abu Muhammad at-Talla'kabri that Abu Ali Muhammad bin Humam said, 'As-Saree'iy was surnamed as Abu Muhammad...he was from the companions of Abul Hasan Ali bin Muhammad (al-Hadi) and al-Hasan al-Askari (peace be on them). He was the first one who claimed a position that Allah had not made for him and he did not deserve it. He fabricated lies against Allah and against His authorities (peace be on them). He ascribed to them what did not fit them; therefore, the Shia cursed and disavowed him. Then a book came from the imam (a.s.) cursing and disavowing him...and then disbelief and atheism appeared in his sayings.'[۱۶۹]

۹۵. Muhammad bin Musa an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۰] Once, the imam (a.s.) sent a letter with him to Ibrahim bin Abdah.[۱۷۱]

۹۶. Muhammad bin Musa bin Furat

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۲]

۹۷. Muhammad bin Yahya bin Ziyad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۳]

۹۸. Muhammad bin Yahya al-Mu'athi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۴]

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Muhammad bin Yazdad .۹۹

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۵

His companions and the narrators of his traditions۶

Harun bin Muslim bin Sa'dan .۱۰۰

He was from Kufa, and then he moved to Basra, and then to Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۶] An-Najashi said, 'He was a trustworthy notable. He had a school in "compulsion" and "Tashbih: comparing Allah to the created". He met Abu Muhammad and Abul Hasan (peace be on them). He had some books like "at-Tawhid: monotheism", "al-Fadha'il: virtues", "al-Khutab: sermons", "al-Maghazi: battles", and "ad-Du'a". He had questions with Abul Hasan the Third (al-Hadi) [(a.s.).'[۱۷۷

Yahya al-Basri .۱۰۱

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۸

Ya'qub bin Isaaq al-Barqi .۱۰۲

[Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۷۹

Ya'qub bin Manqush .۱۰۳

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۸۰] Sheikh as-Saduq mentioned that Ya'qub bin Manqush said, "One day, I went to Abu Muhammad al-Hasan bin Ali (a.s.) and asked him, 'O my master, who will be the man of this matter (imamate)?' He asked me to lift a screen there and I did. A young boy of eight or ten years came out to us...he sat on the thigh of Abu Muhammad (a.s.). Then, Imam Abu Muhammad (a.s.) said to me, 'This is your man.' The boy jumped and Abu Muhammad (a.s.) said to him, 'O my son, go in until the prescribed time!' The boy went in while I was looking at him. Abu Muhammad (a.s.) said to me, 'O Ya'qub, go in to see who there is in the [house!' I went in, but found no one.'[۱۸۱

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Yousuf bin as-Sakht .۱۰۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۸۲] Ibn al-Ghadhayiri said, ‘He was weak of no reliable speech. The people of Qum excluded him from the “rarities of wisdom”.’[۱۸۳]

Abu Khalaf al-Ijli .۱۰۵

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that Ali bin al-Husayn bin Babwayh narrated from him from Imam Abu Muhammad al-Hasan bin Ali (a.s.).[۱۸۴]

Abu Muhammad Ali bin Bilal al-Iskafi .۱۰۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.[۱۸۵]

Abul Bakhtari .۱۰۷

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said he was the teacher of al-Hajjaj’s children.[۱۸۶]

Footnote

[۱] Rijal an-Najashi.

[۲] Rijal at-Toosi.

[۳] Rijal at-Toosi.

[۴] Rijal at-Toosi.

[۵] Ibid.

[۶] Rijal al-Kashshi.

[۷] Rijal an-Najashi.

[۸] Rijal al-Kashshi.

[۹] Mu’jam Rijal al-Hadith, vol.۱ p.۱۶۹.

[۱۰] Rijal at-Toosi.

[۱۱] Ibid.

[۱۲] Bani means 'the family or the tribe of'.

[۱۳] Rijal an-Najashi.

[۱۴] Rijal ibn Dawud.

[۱۵] Rijal al-Kashshi.

[۱۶] Rijal at-Toosi.

[۱۷] Rijal an-Najashi.

[۱۸] Rijal an-Najashi.

[۱۹] Rijal at-Toosi.

[۲۰] Rijal al-Kashshi.

[۲۱] Usool al-Kafi, chap. of al-Hujjah.

[۲۲] Rijal at-Toosi.

[۲۳] A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.

[۲۴] Rijal an-Najashi.

[۲۵] Rijal at-Toosi.

[۲۶] Qur'an, ۳:۲۵.

[۲۷] Rijal al-Kashshi.

[۲۸] Rijal al-Barqi.

[۲۹] A mursal tradition is the tradition that is narrated while one or two of the chain of

.narrators are missing

[۳۰] Rijal an-Najashi.

[۳۱] Rijal al-Kashshi.

[۳۲] Rijal at-Toosi.

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.Mu’jam Rijal al-Hadith, vol.۲ p.۳۲۹ [۳۳]

.Rijal at-Toosi [۳۴]

.Ibid [۳۵]

.Mu'jam Rijal al-Hadith, vol.۴ p.۳۶۷ [۳۶]

.Mu'jam Rijal al-Hadith, vol. ۲ p.۳۶۷ [۳۷]

.Rijal at-Toosi [۳۸]

.We have mentioned it in a previous chapter [۳۹]

.Rijal at-Toosi [۴۰]

.Rijal al-Kashshi [۴۱]

.Rijal at-Toosi [۴۲]

.Ibid [۴۳]

.Ibid [۴۴]

.Rijal at-Toosi [۴۵]

.Mu'jam Rijal al-Hadith, vol.۴ p.۲۹۳ [۴۶]

.Rijal at-Toosi [۴۷]

.Ibid [۴۸]

.Ibid [۴۹]

.Rijal an-Najashi [۵۰]

.In early Shiism “bab” denotes the senior authorized disciple of the imam [۵۱]

.Rijal at-Toosi [۵۲]

.Ibid [۵۳]

.Ikmal ad-Deen [۵۴]

.Mu'jam Rijal al-Hadith [۵۵]

.Rijal at-Toosi [۵۶]

.Ibid [۵۷]

.Rijal al-Kashshi [۵۸]

.Rijal at-Toosi [۵۹]

.Rijal at-Toosi [۶۰]

.Mu'jam Rijal al-Hadith [۶۱]

.Rijal at-Toosi [۶۲]

.Rijal al-Barqi [۶۳]

.Al-Kuna wel Alqab, vol.۱ p.۱۷۴ [۶۴]

.The life of Imam al-Hadi by Baqir Sharif al-Qurashi [۶۵]

.The progeny of Abu Talib [۶۶]

.Al-Kuna wel Alqab, vol.۱ p.۱۷۶ [۶۷]

.Maqatil at-Talibiyeen, p.۱۶۴ [۶۸]

.Tareekh at-Tabari, vol.۱۱ p.۹ [۶۹]

.It is the fifth month in the Islamic year [۷۰]

.Al-Kuna wel Alqab, vol.۱ p.۱۷۶ [۷۱]

.Rijal at-Toosi [۷۲]

.Rijal an-Najashi [۷۳]

.Mu'jam Rijal al-Hadith [۷۴]

.Rijal at-Toosi [۷۵]

.Ibid [۷۶]

.Rijal an-Najashi [۷۷]

.Rijal at-Toosi [۷۸]

.Rijal an-Najashi [۷۹]

.Rijal at-Toosi [۸۰]

.Ibid [۸۱]

.Ibid [۸۲]

.Rijal an-Najashi [۸۳]

.Mu'jam Rijal al-Hadith, vol.۱۰ p.۵۳ [۸۴]

.Rijal at-Toosi [۸۵]

.Rijal al-Barqi [۸۶]

.Rijal at-Toosi [۸۸]

.Ibid [۸۹]

.Rijal an-Najashi [۹۰]

.Rijal al-Kashshi [۹۱]

.Rijal at-Toosi [۹۲]

.Al-Ghaybah by Sheikh at-Toosi [۹۳]

.Usool al-Kafi [۹۴]

.Al-Kuna wel Alqab, vol.۳ p.۲۶۷ [۹۵]

.Ibid., p.۲۶۸ [۹۶]

[۹۷] Rijal at-Toosi.

[۹۸] Rijal at-Toosi.

[۹۹] Rijal at-Toosi.

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[۱۰۰] Rijal an-Najashi.

[۱۰۱] Rijal at-Toosi.

[۱۰۲] Rijal at-Toosi.

[۱۰۳] Rijal al-Barqi.

[۱۰۴] Al-Ghaybah.

[۱۰۵] Ibid.

[۱۰۶] Rijal al-Kashshi.

[۱۰۷] Rijal al-Kashshi.

[۱۰۸] Rijal at-Toosi.

[۱۰۹] A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.

[۱۱۰] Rijal an-Najashi.

[۱۱۱] Rijal at-Toosi.

[۱۱۲] Ibid.

[۱۱۳] Rijal at-Toosi.

[۱۱۴] Ibid.

[۱۱۵] Ibid.

[۱۱۶] Ibid.

[۱۱۷] Rijal at-Toosi.

[۱۱۸] Ibid.

[۱۱۹] Ibid.

[۱۲۰] Ibid.

[۱۲۱] Rijal al-Kashshi.

[۱۲۲] Rijal at-Toosi.

[۱۲۳] Rijal an-Najashi.

[۱۲۴] Rijal al-Kashshi.

[۱۲۵] Ibid.

[۱۲۶] Ibid.

[۱۲۷] Rijal at-Toosi.

[۱۲۸] Rijal an-Najashi.

[۱۲۹] Rijal at-Toosi.

[۱۳۰] Usool al-Kafi.

[۱۳۱] Rijal at-Toosi.

[۱۳۲] Rijal al-Barqi.

[۱۳۳] Rijal at-Toosi.

[۱۳۴] Ibid.

[۱۳۵] Rijal at-Toosi.

[۱۳۶] Mu'jam Rijal al-Hadith.

[۱۳۷] Rijal at-Toosi.

[۱۳۸] Ibid.

[۱۳۹] Rijal at-Toosi.

[۱۴۰] The waqifites were a group of people believing in the imamate of the first seven

imams from Imam Ali (a.s.) to Imam Musa bin Ja’far al-Kadhim (a.s.) and did not believe in the rest five imams.

[۱۴۱] Rijal an-Najashi.

[۱۴۲] Rijal al-Kashshi.

[۱۴۳] Rijal at-Toosi.

[۱۴۴] Rijal an-Najashi.

[۱۴۵] Rijal at-Toosi.

[۱۴۶] Rijal an-Najashi.

[۱۴۷] Rijal at-Toosi.

[۱۴۸] Ibid.

[۱۴۹] Ibid.

[۱۵۰] Ibid.

[۱۵۱] Ibid.

[۱۵۲] Ikmaluddeen.

[۱۵۳] Rijal at-Toosi.

[۱۵۴] Rijal at-Toosi.

[۱۵۵] Rijal an-Najashi.

[۱۵۶] Usool al-Kafi, vol.۱ chap. al-Hujja.

[۱۵۷] Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۱۰.

[۱۵۸] Man La Yahdhuruhu al-Faqih, vol.۲ chap. of “rarities of the hajj”.

[۱۵۹] Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۱۰.

[۱۶۰] Rijal at-Toosi.

[۱۶۱] Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۵۰.

[۱۶۲] Rijal at-Toosi.

[۱۶۳] Rijal at-Toosi.

[۱۶۴] Rijal at-Toosi.

[۱۶۵] Ibid.

[۱۶۶] Mu'jam Rijal al-Hadith, vol. ۱۷ p.۱۲۶.

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[۱۶۷] Rijal at-Toosi.

[۱۶۸] Rijal al-Kashshi.

[۱۶۹] Mu'jam Rijal al-Hadith, vol.۱۷ p.۳۲۳.

[۱۷۰] Rijal at-Toosi.

[۱۷۱] Mu'jam Rijal al-Hadith.

[۱۷۲] Rijal at-Toosi.

[۱۷۳] Ibid.

[۱۷۴] Ibid.

[۱۷۵] Rijal at-Toosi.

[۱۷۶] Ibid.

[۱۷۷] Rijal an-Najashi.

[۱۷۸] Rijal at-Toosi.

[۱۷۹] Ibid.

[۱۸۰] Ibid.

[۱۸۱] Ikmaluddeen.

[۱۸۲] Rijal at-Toosi.

[۱۸۳] Mu'jam Rijal al-Hadith, vol.۲۰ p.۲۰۰.

[۱۸۴] Rijal at-Toosi.

[۱۸۵] Ibid.

[۱۸۶] Rijal at-Toosi.

The age of the imam

The age of the imam

The study of the age that Imam Abu Muhammad (a.s.) lived in is no longer a kind of luxury or decoration to the book, but it is a necessity that the modern scientific research requires. Studying an age has become from the methodical studies that a researcher cannot leave aside, because it reveals the reality of the general life which that certain person lives, and also it sheds lights on the events that takes place during that age which naturally have a great influence on the behavior of that person. Sociologists say that the .social life affects and is affected

Anyhow, we objectively shall offer several sides of the general life of the age that Imam .Abu Muhammad (a.s.) lived in

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The Economical Life

Before we shed lights on the economical life of the age of Imam Abu Muhammad (a.s.), we would like to show that Islam has paid extreme attention to the developing of the economy of the nation, the growing of the individual income, and the prosperity of the general life. Islam has considered poverty as a destroying disaster which must be removed by all means. Islam has compared between disbelief and poverty, and as disbelief must be removed due to the Islamic Sharia, poverty must be removed from society as well. Islam has ordered Muslim rulers and leaders to spare no effort in order to save Muslims from the dangers of poverty and wretchedness which are the reasons behind the intellectual and moral deviation among people.

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From the creative methods that the Islamic economy is based on is that the Sharia has limited the authorities of rulers and officials. They are not permitted in any case to play with the treasury of the state, because it is for all Muslims and not for one person. The wealth of Muslims must be spent on Muslims, and neither the ruler no any of his government has the right to extort from the treasury to spend on himself or his kin, for .this is treason against Allah and against Muslims

The Abbasid rule, during all its ages, followed a special economical policy that was odd to the true Islamic system, and it was too far from the laws Islam has legislated to control the wealth of the Islamic state. We shall discuss here in brief the general economical .system in the Abbasid age

Incomes Of The State

The most income of the state was collected from land taxes and zakat which was about millions of dinars. Historians said it was about three hundred and sixty million dirhams a year,[١] and it was about five hundred million dirhams in some years.[٢] In that age a dirham had a good value. It equaled the price of a sheep, a jar of honey, or a jar of oil, [whereas a dinar equaled the price of a camel.[٣

Unfortunately, these abundant monies were not spent to develop the scientific, medical, and economical life as Islam wanted, but they went to the pockets of rulers who spent them on building high palaces as al-Mutawakkil did, and on singers, dancers, drinking .companions, and other fields of debauchery and pleasures

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Violence In Collecting The Land Tax

Violence, oppression, and punishments were common methods in collecting the land taxes during most of the Abbasid ages. People suffered exhausting kinds of oppression from the publicans who had no bit of mercy and kindness in their hearts. They imposed taxes according to their desires and greed, and whoever refused or delay to pay the .imposed taxes his fate would be either to grave or to prison

Al-Jahshiyari said, 'The people of kharaj (who did not or could not pay the land tax) were punished severely with different kinds of torment like being thrown to beasts of prey and .bees

Muhammad bin Muslim was a close companion to al-Mehdi (the Abbasid caliph). When al-Mehdi became the caliph and found that the people of kharaj were tortured severely, he consulted with Muhammad bin Muslim who said to him, 'O Ameerul Mo'minin, this is a situation that can be changed. They are debtors of Muslims and must be treated as [debtors.' Then the caliph ordered to stop punishing them.'[۴

During the reign of ar-Rashid, people criticized al-Fadhl bin Yahya al-Barmaki who was the wali of Khurasan. They complained at him too much until ar-Rashid deposed him and appointed in place of him Ali bin Eessa who killed many notables from the people of Khurasan and farmed great monies. Once, he sent to ar-Rashid ten million dirhams in a [sack made of silk.[۵

The people of Mosul also suffered terrible oppression because of the farming of the kharaj (land tax). The wali, appointed by ar-Rashid, on them was Yahya bin Sa'eed. He [ordered them to pay him the kharaj of past years, and he whipped most of them.[۶

Islam has bound walis to be kind to their subjects and to improve their economical conditions. People must not meet any pressure from rulers in farming the kharaj and zakat, but most Abbasid kings paid no attention to that, and rather, they subjected the nation by violence and oppression in collecting the kharaj.

Increasing The Kharaj

The officials of the Abbasid governments often asked people to pay more than the specified taxes and they took the further amounts for themselves. When Abu Ubaydillah bin Yasar became the vizier of al-Mehdi, he made the kharaj on date palms and trees, and it continued so after him.[۷]

Egypt suffered different misfortunes and distresses because of the kharaj. Its wali Musa bin Mus'ab doubled the kharaj on every acre, and he imposed taxes on the people of markets and on cattle. He took bribes in judgment.

People revolted against him because of his oppression.[۸] Ibn Taghri said, 'He pressed on people in farming the kharaj. He doubled the tax on every acre unlike what had been before him. People met distresses from him. He was bad to people. He took bribes on judgments...soldiers hated him. They caused him troubles and often opposed him because he was an oppressive tyrant.'[۹]

These doings were too far from the essence and reality of Islam. Those men were but a gang of thieves and highwaymen who went far into crimes and sins. Umar bin Ubayd said to al-Mansur ad-Dawaniqi, the Abbasid caliph, 'Behind your door there are fires flaming because of oppression. Behind your door it is acted due to neither the Book of Allah nor the Sunna of His messenger.'[۱۰]

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Appropriating The Wealth Of The State

The Abbasids appropriated the wealth of the nation and took for themselves and for their kin, as they liked. The income of Muhammad bin Sulayman al-Abbasi a day was about one hundred thousand dirhams.[۱۱] When he died, he left a great inheritance which ar-Rashid took sixty thousand dirhams from. Historians say, 'Great monies came to al-Khayzuran (the mother of Harun ar-Rashid) until her wealth became about one hundred million and sixty thousand dirhams. Some writer says that this amount equaled the half of the revenue of the state at that time and two thirds of the revenue of Rockefeller in this .century

It was found with the wife of al-Mutawakkil (an Abbasid king) one million and eight hundred thousand dinars. The mother of al-Muqtadir (an Abbasid king) was too wealthy.[۱۲] Ibn al-Jawzi said about her, 'She had a great wealth that was beyond [counting. She got from her lands one million dinars every year.'[۱۳

The Abbasid kings gifted their relatives with great monies. Ar-Rashid distributed among his uncles and relatives monies that no caliph before him had ever distributed.[۱۴] Al-Mansur ad-Dawaniqi assigned one million dirhams to each one of his uncles.[۱۵] The Abbasid family grew until they were, at the reign of al-Ma'mun, about thirty-three thousand persons.[۱۶] This family that had no any preference to the rest of Muslims appropriated the wealth of the nation and enjoyed the great monies, while the rest of .Muslim peoples were sunk into poverty, deprivation, and wretchedness

Great Gifts To Bondmaids

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The Abbasid kings were excessive in gifting the bondmaids and songstresses. Once, ar-Rashid gave his bondmaid Dananir, at the night of an eid, a necklace of thirty thousand dinars.[۱۷] Al-Muqtadir gave to one of his concubines the three weights Orphan Pearl.[۱۸] Abul Faraj al-Isfahani said that Hamwayh hired for his bondmaid some jewels from some jeweler for twelve million dinars. When ar-Rashid saw the jewels, he admired them. He bought them and offered them as a present to the bondmaid.[۱۹] Al-Muqtadir played with money. He effaced coins and then gave them to women and bondmaids.[۲۰] Al-Mutawakkil had a bondmaid called Fadhl. She sat on a chair and argued with poets in his ?'presence. He asked her when he bought her, 'Are you a poet

'.She said, 'So claims he who bought and sold me

Al-Mutawakkil laughed and asked her to recite him some verses of her poetry. She did, [and he admired her poetry and ordered to give her fifty thousand dirhams.[۲۱

Al-Muqtadir had a village-like statue made of silver. It was very expensive. He donated it .to one of his servants just because one of his bondmaids asked him to do that

These are just few examples on the wasting of the Abbasid caliphs who spent the wealth of the nation on their pleasures paying no attention to the welfare of the society or to the .development of the general life

Abundant Gifts To Poets

Poets were the only media at that age. They supported the Abbasid rule and spread fabricated virtues ascribed to the Abbasid kings. They preferred those kings to the Alawids who were the propagandists of social justice in Islam. The Abbasids endowed .poets with abundant monies and made them extremely wealthy

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Once, Abul Shibl al-Barjami al-Kufi praised al-Mutawakkil with a thirty-verse-poem and al-Mutawakkil gave him thirty thousand dirhams for that.[۲۲]

When al-Mutawakkil held a general meeting for people to pay homage to his three sons al-Muntasir, al-Mu'tazz, and al-Mu'ayyad as the heir apparents after him, as-Sawli recited a poem on the occasion and al-Mutawakkil gave him one hundred dirhams, and so did each one of his sons.[۲۳]

Once, Ibrahim bin al-Mudbir recited a poem praising al-Mutawakkil who was pleased with the poem and gave the poet fifty thousand dirhams and asked his vizier Ubaydillah bin Yahya to find him a good job.

Marwan bin Abul Janub was one of the poets who got abundant monies from al-Mutawakkil. He was very interested in praising al-Mutawakkil. Once, he got from him fifty thousand dirhams after a poem. On the occasion of the homage to his three sons, al-Mutawakkil gave the poet one hundred and twenty thousand dirhams, fifty garments, a mule, a horse, and a donkey.[۲۴] For another poem, al-Mutawakkil gave him one hundred gold dinars.

Al-Buhturi, who was the emir of poets at that time, prepared all his talents to praise al-Mutawakkil who gave to him high titles and good epithets besides the great wealth.

Al-Mutawakkil gave abundant wealth to Ali bin al-Jahm and approached him to his meetings after praising him and declared his enmity towards the Ahlul Bayt (a.s). He dispraised the Ahlul Bayt (a.s) bitterly and preferred to them the Abbasids who had no virtue save the seizing of the rule and leading the nation towards dark abysses of oppression.

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This wasteful spending on poets scattered an important part from the wealth of the nation that had to be spent on the public and to satisfy all needs of the nation.

Palaces

The Abbasids were extensively excessive in building palaces. They spent incredible amounts on building their palaces and decorating them with wonderful decorations that no one had ever seen like throughout history. Al-Mutawakkil built a palace called al-Burj. It was the most beautiful building of al-Mutawakkil. He made in it big statutes of gold and silver and a wide pool with plates of gold and silver. Beside the pool there was a tree of gold with birds that whistled. It was adorned with jewels. A big throne of gold, with two big lions and a drawer having statues of beasts and eagles, was made for him there with other things as the throne of Prophet Solomon (a.s.) had been described. The walls were covered from inside and outside with mosaic and gilded marble. He spent on the building and decorating of this palace about one million and seven hundred thousand dinars. He ordered that no one should enter this palace except in clothes of embroidered silk. He brought dancers, singers, musicians, and drinking companions into the palace. When he sat in this paradise, his vizier Yahya bin Khaqan said to him, 'O Ameerul Mo'minin, I hope that Allah will thank you for building this palace and reward you with the Paradise.' Al-Mutawakkil asked, 'What for?' Yahya said, 'You have filled people with desire to the Paradise by this palace, for this will lead them to do good deeds in order to be in Paradise.' Al-Mutawakkil became delighted at hearing that.[۲۵]

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From the other palaces that al-Mutawakkil had built was al-Ja'fari. The cost of building and decorating this palace was more than two million dinars. When the palace was completed, he brought singers, dancers, and clowns and gave each of them two [thousand dirhams.[۲۶

Anyhow, we have mentioned the great expenses that al-Mutawakkil had spent on all his palaces in our book "the Life of Imam al-Hadi" which showed the economical imbalance in that time where the Abbasid family appropriated the revenue of the state and spent it on .their pleasures and lusts

The Luxury Of The Abbasid Women

The greater part of the state revenue was spent on the ladies of the Abbasid palace. They lived in absolute luxury and bliss. Lady Zubayda (Harun ar-Rashid's wife) was interested in expensive embroidered clothes that one dress of hers cost fifty thousand dinars.[۲۷] This luxury was not limited to the Abbasid ladies only, but it also included the ladies of viziers. Utabah, the mother of Ja'far al-Barmaki had one hundred bondmaids and each [one of them put on jewelry and ornaments different from the other.[۲۸

The Wretchedness Of The Public

It was naturally that the majority of the Muslim peoples suffered poverty and wretchedness after they had been deprived from the state treasury that was spent on the pleasures of the kings, viziers, and the media, whereas poverty spread among most .of people

,Once, al-Asma'iy saw a poet cling to the curtains of the Kaaba while reciting

,O my Lord, I am asking as You see"

,wearing two (ragged) clocks as You see

,and my old wife is sitting there as You see

,and my stomach is hungry as You see

[so what do You see about what You see?"[۲۹

Many other poets described in their poetry the miserable life of sufferings they lived. It was very difficult for them (and for most of people) to find a bit of food and apiece of cloth .for their hungry, naked children

The miserable life that some poets, who had no relation with the Abbasid palace, lived, led them to beg through their poetry viziers, judges and other officials, and made their poetry as a means for gaining. Abu Fir'own as-Sasi was in utmost need, and when he was unable to bear any more, he went to al-Hasan bin Sahl the vizier of al-Ma'mun and praised him in a poem. In the same poem he expressed his bad condition and the wretchedness of his .children

Poverty stung Abu Fir'own severely and this time he went to one of the judges of Basra begging his help. It was shame to those kings who had the treasures of the world in their .hands but left their peoples suffering neediness and deprivation

From the poets, who suffered poverty, was Abush Shamaqmaq who went to the king .begging him after he saw his children writhe with hunger and pain

These poets represented the lives of their peoples and their sufferings of hunger, pain, and loss. The economical life was not sound and right, but it was confused and paralyzed. The Abbasid governments did not achieve ease for people and did not provide a good life for them. The revenue of the state was spent on the Abbasid family, the viziers, and the prominent statesmen, whereas the majority of people lived in poverty and wretchedness .and could not obtain even the least necessities of living

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The Imam's Situation

Imam Abu Muhammad (a.s.) represented the front of opposition to the Abbasid rule. He often criticized the rulers for appropriating the wealth of the nation and extorting the .livelihood of people

From the notable forms of the opposition that Imam Abu Muhammad (a.s.) followed was that he prohibited himself from communicating or cooperating with those kings who took the wealth of Allah as theirs and the people of Allah as their slaves. They spared no effort to join the imam (a.s.) to their retinues but they could not, and then they treated him with absolute severity. They fought him in the means of his living and caused him to be in pressing neediness. They prevented monies to come to him from his Shia followers, but one of the Shia sent jars of oil to the imam (a.s.) and he put money inside them[۳۰] which .decreased the pressure of that blockade

Anyhow, Imam Abu Muhammad (a.s.) sided with the poor and the deprived who were the victims of those kings who robbed the wealth of the nation and left the state in .economical imbalance

The political life

The political life in the age of Imam Abu Muhammad (a.s.) was very bad and unstable. Oppression, injustice, and seditions prevailed everywhere, and many revolts broke out. That, as I think, was because of the domination of the Turks over the reins of government and their absolute control over all affairs of the state though they were expert neither in politics nor in administration. They oppressed people, transgressed in the rule, and spread terrorism. The other reason behind that was the ignorance of the Abbasid kings, their indulging in pleasures and lusts, and their inadvertence to the interests of people .which caused many political crises at that time

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Oppressing The Alawids

The Alawids were terribly tried and extremely burdened during most periods of the Abbasid rule. The Abbasid kings officially oppressed the Alawids, chased, and punished them severely. They imposed on them economical blockade until they were in utmost .neediness

Historians say that during the reign of al-Mutawakkil, the Alawids suffered neediness and deprivation so bitter and horrible that could not be described. They had no but one cloak, and whenever an Alawid man or an Alawid woman wanted to go out, he or she put it on. People refrained from associating with them for fear of the tyrannical government. One day, Muhammad bin Salih (bin) al-Husayn asked Ibrahim bin al-Mudbir (to be as a mediator) to ask Eessa bin Musa al-Jarmi's daughter's hand. The father of the girl refused and said to the mediator, 'I just tell you the truth. By Allah, I do not know one nobler or more honorable than him, but I refused him just because I fear from al-Mutawakkil and [his sons after him for my life and wealth.'[۳۱

Muslims refrained from contacting with the Alawids and even from greeting them, because the Abbasid governments punished severely whoever showed any kind of .respect and regard towards the Alawids

The worst period the Alawids underwent was the reign of al-Mutawakkil who poured all his rage and spite on them. They ran away to all towns and villages[۳۲] for fear that the .government might arrest and lead them either to graveyards or prisons

The Imam's Amulet

p: ۱۲۵

Imam Abu Muhammad (a.s.) suffered different kinds of oppression and cruelty during the reign of al-Mutawakkil and other Abbasid kings whom the imam was contemporary with. Therefore, he resorted to Allah to protect him from their plots and save him from their :evils. He armed himself with this du’a

I have charmed myself with the charm of Allah; the light by which He has hidden from” eyes, and taken precaution for my self, family, children, properties, and all that under my charge by the name of Allah, the Beneficent, the Merciful, and sought refuge for myself and all that from what I fear and beware of with Allah Who (there is no god but Him, the Everliving, the Eternal. Slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends

over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great),[٣٣] (And who is more unjust than he who is reminded of the signs of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case),[٣۴] (Have you seen him who makes his desire his god, and Allah sends him astray purposely, and seals up his hearing and his heart, and sets on his sight a covering? Then who will lead him after Allah (has condemned him)? Will ye not then heed?),[٣۵] (These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones),[٣۶] (And when you recite the Qur’an, We place between you and those who do not believe in the hereafter a hidden barrier. And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Qur’an they turn their backs in aversion),[٣٧] and may Allah have blessings on Muhammad and on his pure [progeny…”[٣٨

p: ١٢۶

This du'a shows the extent of the fears the imam (a.s.) felt from the Abbasids, and therefore, he resorted to Allah to save him and his family from their (the Abbasid's) .oppression and plotting

:He also charmed himself from the Abbasids by this du'a

O You, my means at my distress, O You, my succor at my grief, O You, my relief at my " loneliness, guard me by Your eye

[that does not sleep, and shield me by Your shelter that is unreachable.'[۳۹

Persecuting The People Of Qum

The Abbasids persecuted the people of Qum and treated them with oppression and terror. They appointed Musa bin Yahya, who was wicked and unjust, as wali over them. He was impolite, immoral, and inhuman that people desisted from him. He treated people in a very bad way and exaggerated in oppressing them until the notables of Qum resorted to Imam Abu Muhammad (a.s.) complaining to him at what that tyrant did to .them

The imam prayed Allah the Almighty to save them from the evil of that mean, oppressive wali, and taught them this du'a and asked them to recite it in the qunut of their prayers so :that Allah might relieve them from this calamity

Praise be to Allah as gratefulness to his blessings, calling for His more, imploring His" livelihood, being loyal to Him and not to other than Him, and refraining from disbelieving in Him and denying His might and exaltedness, a praise of one who knows that all the blessings he has are from his Lord, and the punishments that afflict him are for the wrongs his hands have committed, and the blessings of Allah be on Muhammad His slave and messenger, and the best of His creation, and the means of believers towards His .mercy, and (blessings be) on his pure progeny who are his guardians

p: ۱۲۷

O Allah, You have called (Your people) for Your favor, and ordered (them) to supplicate You, and You have insured response to Your people. You have not disappointed whoever resorted to You with a wish and turned to You with a need. You have not let any asking hand come back empty from Your gift or desperate of Your donation. Was there any traveler who traveled to You and did not find You near, or a comer who came to You and You put obstacles between You and him?! Was there any insister on asking You that the ?...flow of Your favor did not include him

O Allah, I come to You with my wish, the hand of my request knocks at the door of Your favor, my heart invokes You with the reverence of submission, and I found You the best intercessor for me with You. You know my request before it comes to my mind or gets in my imagination. O Allah, so complete my du'a by Your response to me and meet my !request by the satisfying of my wish

O Allah, the aberration of seditions has included us, the haze of confusion has overcome us, meanness and lowness have fought with us, the untrustworthy on Your religion have ruled over us, the wicked, who have annulled Your rule, have extorted our affairs and .tried to damage Your people and corrupt Your land

O Allah, our wealth is appropriated after it was distributed (among all), and our rule has become domination after it was shura (consultation) and monarchy after it was the nation's option; amusements and musicals have been bought by the shares of orphans and widows, non-Muslims rule over the believers, and sinners have been entrusted with their (people's) affairs, and no protector protected them from a danger, and no guardian looked at them with the eye of mercifulness, and no kind one satisfied the thirsty hearts from a famine, and so they are weak and hungry in a home of loss, captives of ...wretchedness, inheritors of melancholy, meanness

O Allah, the plant of falseness has come to harvest, reached its full, its stick has become firm…its branches have gone high and fixed.

O Allah, bring, from the truth, its reaper to reap it, break its stock, smash its branches, cut off its hump, and amputate its extents, so that falseness, with its ugly picture, disappears, and truth, with its beautiful dress, appears.

O Allah, let no pillar of oppression, but You tear it down, no shield, but You expose it, no unity, but You separate it, no heavy force, but You slight it, no high rank, but You make it low, no post of a banner, but You turn it over, and no lively thing, but You perish it.

O Allah, cover his[۴۰] sun, put out his light, efface his mention, hit, by the truth, his head, scatter his armies, and frighten the hearts of his people!

O Allah, do not let a remainder of him, unless it is annihilated, nor a structure unless it is torn down, nor a unity unless it is broken, nor an arm unless it is disabled, nor a boundary unless it is violated, nor a flagpole unless it is overthrown!

O Allah, show us his supporters scattered after affinity, separate after unity, and disgraced after their domination over the nation!

O Allah, bring us the day of justice, and show it to us eternal with no darkness in it, and pure light with no mix with it, and make its goodness fall down on us, and its blessing come down on us, and avenge on his[۴۱] opponent, and support him over his enemy!

p: ۱۲۹

O Allah, show the truth,[۴۲] and make it shine in the dusk of darkness, and ambiguity of confusion!

O Allah, enliven by it the dead hearts, unite by it the separate desires and different opinions, establish by it the annulled penalties and neglected rulings, satiate by it the hungry stomachs, relieve by it the weak and tired bodies, as You made us mention it, and put into our mind Your supplicating, made us successful in calling for it, and keeping the people of ignorance away from it, house in our hearts its love, and eagerness to it, and expecting it to establish its ceremonies!

O Allah, give us best certainty on it, O You, the Achiever of good wills, the Attainer of delayed hopes. O Allah, refute the fabricators who fabricate against You in it, and confute the suspicions of the desperate of Your mercy and desperate of it!

O Allah, make us a means of its means, a figure of its figures, a fort of its forts, and brighten our faces with its bright, honor us by its support, and make our intention good...

O Allah, You have made us know our selves, and see our defects that we fear not to be able to respond to You, while You favor those who do not deserve, and bestow on requesters before they request, so give us due to Your generosity and favor, for You do what You like, and determine as You want, and we have resorted to You, and repented of our sins.

p: ۱۳۰

O Allah,...and the caller for You, the doer of justice from Your people, the poor to Your mercy, and the needy to Your help on Your obedience...You have given him your blessing, dressed him with the dresses of Your honor, thrown on him the love of Your obedience, fixed his love in the hearts, made him successful to do Your command that the people of his time are indifferent of, made him a resort to the wronged of Your people, and a support to those who do not find a supporter save You, and a restorer of what has been annulled of the verdicts of Your Book, and a builder of what has been ruined of the laws of Your religion, and the rulings of Your Prophet, Your blessing, peace, and mercy be on him and on his progeny. O Allah, make him safe from the plotting of enemies...and take him to the best that You have taken the doers of Your justice from among the successors of prophets. O Allah, degrade by him whoever does not turn back to Your love, and whoever bears enmity against him, and shoot by Your deadly stone whoever incites against Your religion by degrading him and scattering his power...

O Allah, as he has made himself as a target to the far for the sake of You, and sacrificed his soul to defend the believers, and resist the evil of suspicious apostates until he shall remove spread disobediences, and show what ulama have left behind their backs whereas they have covenanted to declare it for people and not to conceal it, and he shall call for the obedience of You alone, without making a partner to You from Your creation that his command may be over Yours...O Allah, assist him by Your victory, enable him in what he is unable in, increase his power from Your assistance...

O Allah, honor him with the doing of Your command to see the standing of Reckoning as it is, delight Your Prophet (Your blessings be on him) by seeing him and whoever follows him in his mission, reward him with the best for doing Your command, take him closer to You in his life, and pity our wretchedness...O Allah, make him safe from what is feared for him, drive away from him the arrows of plotting that the people of grudge throw at him and at the participant in his matter and his assistants on the obedience of Allah Whom You have made as his fort, resort, and comfort and who leave their families and children and country, give up comfortable beds and ease, stop their trades, harm their livings...and rejected the transient pleasures of this world. O Allah, keep them in Your safety and protection, defend them against whoever has enmity against them from Your people, suffice them and provide them with Your help, assistance, and victory, defeat, by their right, the falseness of whoever wants to put out Your light. O Allah, fill by them every horizon and every country with justice, fairness, mercifulness, and virtue, and thank them due to Your generosity and bounty with what You have bestowed on the doers of justice from Your people, and saved for them from Your reward that might raise in degrees, You do whatever You like, and determine whatever You want...'[۴۳]

Oppression And Tyranny Of Viziers

Most viziers of the Abbasid rulers were tyrannical and oppressive. They disdained people and were excessive in subjugating and harming them. One day during the reign of al-Muntasir, his vizier Ahmad bin al-Khasib went out riding on a horse. Some man approached him complaining, and he (the vizier) took his leg out if the stirrup and kicked the man in his chest and killed him.[۴۴]

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Muhammad bin Abdul Melik, the vizier of al-Wathiq, made an oven and put nails into it to [torture people in it.[۴۵

In addition to that, the viziers embezzled the wealth of the state. Uthaman bin Imarah, who was the wali of Sajistan during the reign of Harun ar-Rashid, was put into prison for .five thousand dirhams

Those viziers just imitated their masters the Abbasid kings who extorted the wealth of Muslims and left them in terrible poverty. Historians say, 'Al-Mansur took from people until he left nothing with them. What he had taken from them was about eight hundred [million dirhams.'[۴۶

Internal Revolts

It was natural for the Muslim peoples to struggle and rebel against the Abbasid governments that ruled unjustly and appropriated the wealth and the economical powers of those peoples. Many local revolts took place aiming at getting rid of enslavement, oppression, and persecution. Here we mention some of those revolts to prove our saying .that the political life at that age was unstable, confused, and lacking security

The Revolt Of Yahya

Great martyr Yahya bin Umar at-Talibi rebelled against the Abbasid rule calling for the achievement of social justice and the distribution of Muslims' wealth among the poor and the needy. The deprived and all classes of people joined him because of his real and true aims of improving the general life of the nation. He occupied Kufa and set free all the wronged and oppressed people from its prisons. However, later on, the Abbasid government could overcome and kill him. His head was taken to Muhammad bin Abdullah bin Tahir one of the tyrants of that age who took the head to the tyrant caliph al-Musta'een. The head was hung in Samarra' to be as a lesson for whoever might think to rebel. Opportunists went to Muhammad bin Abdullah bin Tahir congratulating him on that victory!!! Abu Hashim al-Ja'fari as well went to this emir but said to him, 'O emir, you are being congratulated on the killing of a man that if the messenger of Allah (a.s.) was alive, '.he would be consoled on

All present people became silent and no one answered him with anything.[۴۷] He left :angrily while reciting the following

,O Family of Tahir, eat it harmfully"

.for the flesh of the Prophet is not edible

,revenge that its seeker is Allah

".Definitely will be taken

The killing of Yahya was one of the disasters that afflicted Muslims at that age and caused a great loss. Poets composed many poems elegizing this great revolutionary .leader

The Revolt Of The Negroes

From the revolts that dazed the Abbasids in that age was the revolt of the Negroes led by Ali bin Abdurrahim from bani Abdul Qays who claimed that he was Alawid. He claimed that his lineage belonged to the eternal martyr Zayd bin Ali bin al-Husayn, so that the public .might join him and support his revolt

Anyhow, Imam Abu Muhammad (a.s.) denied the claims of Ali bin Muhammad the leader of this revolt and said, 'The man (leader) of the Negroes is not from us the Ahlul Bayt .(a.s).[۴۸] The details of this revolt have mentioned in all books of history

[The Revolt Of Sham[۴۹

Al-Mutawakkil appointed a wolf from his agents and mercenaries who turned the life of people there into hell, but then the free rebelled against him and drove him away. When al-Mutawakkil knew about that, he sent an army of seven thousand horsemen and three thousand infantry, and authorized the general leader to violate Damascus for three days [as Yazeed bin Mo'awiya had done to the town of the Prophet (a.s) Medina before.[۵۰

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The Domination Of The Turks On The Rule

From the prominent factors of the political and administrational corruption in the body of the Abbasid government at the age of Imam Abu Muhammad (a.s.) was the domination of the Turks over the government and their playing with the destinies of the state. The Abbasid throne was under their will and desire. They appointed and deposed whomever they liked. All constitutional authorities were in their hands, and the king was but in name for he was deprived of all his administrational authorities and all things else except .amusement and lusts

Al-Mu'tamid was disabled by the Turks to a degree that he was prevented from spending any money whereas all the world was under his throne. The Turks had control over .everything

,Some poet said about al-Musta'een the Abbasid caliph

,A caliph in a cage"

.between Waseef and Bugha

,He says whatever they say to him

[As a parrot does."[۵۱

When al-Mu'tazz assumed the caliphate, some of his companions sent for a diviner and asked him how long the caliph would sit on the throne and how long he would live. A humorous man from among the attendants said, 'I know that.' They asked him to tell them and he said, 'The matter is in the hands of the Turks. They decide how long he rules [and how long he lives.' The all burst into laughter.[۵۲

The Religious Life

The religious life at the time of Imam Abu Muhammad (a.s.) was not sound or straight. It was confused and roiled by some deviants who raised spurious arguments about the pure Islamic beliefs. Some non-Muslim jugglers tried to misguide Muslims and corrupt their beliefs. Imam Abu Muhammad (a.s.) resisted all those attempts and he refuted all .those spuriosities and illusions, and he brought out the pure face of Islam

p: ۱۳۵

There was another phenomenon that appeared in the age of Imam Abu Muhammad (a.s.). Some quack fabricated lies against Imam Abu Muhammad and his father (a.s.) before him to corrupt the beliefs of the followers of the Ahlul Bayt (a.s), but the imam .cursed him and ordered his followers to curse and disavow him

Refuting Al-Kindi

Isaaq al-Kindi was the philosopher of Iraq. His thoughts tempted him of some suspicion about the Holy Qur'an, and he spread among scholars that he had written a book called "The Contradiction of the Qur'an". He busied himself with this matter. The news came to Imam Abu Muhammad (a.s.) who met one of al-Kindi's disciples and said to him, 'Is there no wise man among you to prevent your teacher al-Kindi from that which he has busied ?'himself with in the Qur'an

The disciple said, 'We are his disciples. How is it possible for us to object to him whether in ?'this matter or else

?'Imam Abu Muhammad said to him, 'Do you tell him what I shall say to you

'.He said, 'Yes

Imam Abu Muhammad (a.s.) said to him, 'Go to him, be courteous with him, and show him that you will help him in what he is in. when he feels comfortable with you, you say to him, 'If someone recites the Qur'an, is it possible that he means other meanings than what you think you understand?' He shall say that it is possible because he is a man who understands when he listens. If he says that, you say to him, "How do you know? He might mean other than the meanings that you think, and so he fabricates other than its ...'(the Qur'an) meanings

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The disciple went to his teacher al-Kindi and did as the imam told him. Al-Kindi said to his disciple, 'I adjure you by Allah to tell where you have got this from!'

The disciple said, 'It was something that came to my mind and I mentioned it to you.'

Al-Kindi said, 'No, no one like you can get to this. Would you tell me where you have got this from?'

He said, 'Imam Abu Muhammad asked me to say that...'

Al-Kindi said, 'Now you say the truth. Like this would not come out except from that house (the Ahlul Bayt)...'

After that, al-Kindi burnt his book.[۵۳]

Refuting A Monk

Once, people suffered rainlessness. Al-Mu'tamid, the Abbasid caliph, ordered people to go out in the open air for three days in order to offer the prayer for rain. They did, but no rain fell down. Christians as well went out with whom there was a monk who whenever stretched his hand towards the sky it rained. He did that many times and some ignorant (Muslims) doubted their religion and some others apostatized. This was hard for al-Mu'tamid. He went to Imam Abu Muhammad (a.s.) who was in prison then and said to him, 'Attain to the nation of your grandfather before they will perish!'

Imam Abu Muhammad (a.s.) said to him, 'Let people go out tomorrow and I shall remove their doubts inshallah.'

Al-Mu'tamid set the imam free from prison, but the imam asked him to set free all his companions from prison too, and al-Mu'tamid responded to him. On the following day, people went out to offer the prayer for rain. The monk raised his hand towards the sky and it clouded and rained. Imam Abu Muhammad (a.s.) asked his men to catch the monks hand and take what there was in it. There was a bone of a human being. The imam took the bone from the monk and asked him to pray for rain again. The monk raised his hands towards the sky, but clouds disappeared and the sun shone. People were astonished.

Al-Mu'tamid asked Imam Abu Muhammad (a.s.) what that was and the imam said, 'This is a bone of one of the prophets that this monk has got in a way or another from some ...'grave. Whenever a prophet's bone is exposed under the sky, it will rain

Al-Mu'tamid checked that and it was as the imam said. Then suspicions and doubts were [refuted.[۵۴

Liars And Fabricators

Liars and fabricators were not few at that time, and this was another plague of that age. It was a result of weak faith. From the most famous fabricators was Urwah bin Yahya ad-Dihqan al-Baghdadi who fabricated lies against Imam Abul Hasan Ali bin Muhammad al-Hadi (a.s.) and Imam Abu Muhammad al-Hasan bin Ali (a.s.) after him. He embezzled the monies that came to Imam Abu Muhammad (a.s.) from his followers. The imam cursed him and ordered his followers to curse and disavow him lest he would destroy their [beliefs.[۵۵

Amusement And Diversion

Amusement, singing, dancing, and all kinds of diversion were widespread in the age of Imam Abu Muhammad (a.s.). Baghdad and Samarra' were full of debauchery and vices. It was the Abbasid kings who led the society to this corruption. They submitted to their lusts .and desires, and their red nights were full of all kinds of vices and sins

Al-Mahdi, the Abbasid king, was the first who opened the door of music, singing, dancing, [and drinking for the other Abbasid kings. He was fond of a songstress called Jawhar.[۵۶

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As for Harun ar-Rashid, he was famous for his indulging in amusement and singing. His nights were full of all kinds of music, singing, dancing, and drinking. He was fond of a bondmaid called Thatul Khal. Once, he swore for her that he would carry out everything she asked him for. She asked him to appoint some man in charge of war and kharaj in Persia for seven years. He did that and wrote a covenant and made a condition for the [heir apparent to carry out that after him if it could not be done in his life.[۵۷

Al-Ma'mun, who was said to be moderate in conduct, spent many of his nights in singing and playing. He was fond of a bondmaid called Urayb, and he often composed poetry on .her

Al-Mutawakkil, who was contemporary with Imam Abu Muhammad (a.s.), was boyish following after his lusts and desires. He was the most dissolute king among the Abbasids. We shall talk about this and other things when we shall talk about his life in a coming .chapter

Footnote

.Tareekh at-Tamaddun al-Islami (the history of the Islamic civilization), vol.۵ p.۷۹ [۱]

.Al-Wuzara' wel Kuttab (viziers and clerks), p.۲۸۸ [۲]

.The life of Imam Musa bin Ja'far [۳]

.Al-Wuzara' wel Kuttab, p.۱۴۲ [۴]

.Ibid., p.۲۶۸ [۵]

.Al-Kamil fit-Tareekh, vol.۶ p.۲۶۸ [۶]

.Al-Fakhri, p.۱۶۴ [۷]

.Al-Wulat wel Qudhat (walis and judges), p.۱۲۵-۱۲۶ [۸]

.An-Nujoom az-Zahirah, vol.۲ p.۵۴, al-Khutat by al-Maqrizi, vol.۲ p.۹۴ [۹]

.Al-Akhbar at-Tuwal, p.۳۸۴ [۱۰]

.Al-Wuzara' wel Kuttab, p.۲۵۰ [۱۱]

.Nashwar al-Muhadharah, vol.۱ p.۲۹۳ [۱۲]

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.Al-Muntadham, vol.۶ p.۲۵۳ [۱۳]

.An-Nujoom az-Zahira, vol.۲ p.۶۵ [۱۴]

.Al-Kamil fit-Tareekh, vol.۶ p.۳۱۹ [۱۵]

.Ibid [۱۶]

.Al-Mustadhraf min Akhbar al-Jawari by Salahuddeen, p.۲۸ [۱۷]

.Tareekh al-Khulafa' by as-Sayouti, p.۳۸۴ [۱۸]

.Al-Aghani, vol.۱۶ p.۲۲۶ [۱۹]

.Samt an-Nujoom al-Awali, vol.۳ p.۳۵۴ [۲۰]

.Nisa' al-Khulafa' (the caliph's women) by ibn as-Sa'iy, p.۸۶ [۲۱]

.Al-Aghani, vol.۱۴ p.۱۹۳ [۲۲]

.Al-Aghani, vol.۱۴ p.۱۹۳ [۲۳]

.Al-aghani [۲۴]

.Uyoon at-Tawareekh, vol.۶ p.۱۷۰ [۲۵]

.Mir'at az-Zaman, vol.۶ p.۱۵۸ [۲۶]

.Murooj ath-Thahab, vol.۲ p.۳۶۶ [۲۷]

.Al-Wuzara' wel Kuttab, p.۱۹۲ [۲۸]

.Al-Mahasin wel Masawi', p.۵۸۵ [۲۹]

.Safeenat al-Bihar, vol.۲ p.۱۵۸ [۳۰]

.Maqatil at-Talibiyeen, p.۶۰۴ [۳۱]

.Ibid., p.۶۱۵ [۳۲]

.Qur'an, ۲:۲۵۵ [۳۳]

.Qur'an, ١٨:٥٧ [٣٤]

.Qur'an, ٥٤:٢٣ [٣٥]

.Qur'an, ١۶:١٠٨ [٣۶]

.Qur'an, ١٧:۴۵-۴۶ [٣٧]

.Muhaj ad-Da'awat, p.۴۴-۴۵ [٣٨]

.Muhaj ad-Da'awat, p.۴۵ [٣٩]

.The unjust ruler [۴٠]

.The awaited savior [۴١]

He meant by "the truth" the savior who would rule with justice, and remove all kinds of [۴٢] .oppression

.Muhaj ad-Da'awat, p.۶٣-۶٧ [۴٣]

.Lectures on the History of the Islamic nations, p.٢٧٠ [۴۴]

.Al-Mahasin wel Masawi', p.۵٣١, al-Fakhri, p.٢١۴ [۴۵]

.Tareekh al-Ya'qubi, vol.٣ p.١٢۵ [۴۶]

.Maqatil at-Talibiyeen, p.١۶۴ [۴٧]

.Hamish (footnote or margin) al-Kuna wel Alqab, vol.٢ p.۴٠٢ [۴٨]

Nowadays Damascus, but then, Sham encompassed the present Syria, Jordan, [۴٩] .Lebanon and Palestine

.Mir'at az-Zaman, vol.۶ p.١۶٩ [۵٠]

.Murooj ath-Thahab, vol.۴ p.۶١ [۵١]

.Al-Fakhri, p.١٨١ [۵٢]

[۵۳] Al-Manaqib, vol. ۴ p.۴۲۴.

[۵۴] Jawharat al-Kalam, p.۱۵۴, Akhbar ad-Duwal, p.۱۱۷.

[۵۵] Rijal al-Kashshi, p.۳۵۳.

[۵۶] Al-Bayan wet-Tebyeen, vol.۳ p.۳۷۰-۳۷۱.

[۵۷] Al-Aghani, vol.۱۹ p.۱۱۶.

The kings in the age of the imam

The kings in the age of the imam

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We should have a short stop to talk -in brief- about the kings whom Imam Abu Muhammad (a.s.) was contemporary with, and give a picture about their conducts and the .misfortunes and distresses the imam suffered under their reigns

Al-Mutawakkil

Al-Mutawakkil

Al-Mutawakkil son al-Mu'tasim assumed the rule in ۲۳۲ AH.[۱] In the same year Imam Abu Muhammad (a.s.) was born.[۲] When al-Mutawakkil assumed the rule, people were afflicted with a natural disaster that they had never seen before. A simoom blew in Iraq, and destroyed the plants of Basra, Kufa, and Baghdad and killed many travelers. It lasted for fifty days and reached Hamadan, Mosul, and Sanjar. It destroyed plants and cattle, prevented people from dealing in markets and walking in streets, and killed a big number of people.[۳] It might be an alarm from the Heavens on the evil omen of the reign of this .king

When al-Mutawakkil was paid homage as king, Ubaydillah bin Tahir gave him as a present four hundred bondmaids at the head of whom was Mahbubah whom al-Mutawakkil

[became very fond of.[۴

His Characteristics

Al-Mutawakkil lived a life of play with no tendency to seriousness. His life was full of amusement and joking. Historians say, 'No play, joking, or clowning appeared in the meetings of the Abbasid caliphs before al-Mutawakkil. When al-Mutawakkil assumed the rule, he brought all that to his meeting and then most of the upper class imitated him in that.[۵] He brought imitators, who imitated the gestures and voices of some people and [did comic acts, in his meeting.[۶

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He was very interested in pleasures and drinking.[۷] Banan and Zanam were two boy servants of his. They were skilled in playing and singing. One played the lute and the other blew the pipe. He did not drink except with their playing.[۸]

His retinue curried favor with him by giving him as a present beautiful bondmaids and matured wines because he was too much fond of both. Once, al-Fat~h bin Khaqan gave him, after he recovered from illness, a very beautiful bondmaid, a gold cup, a crystal vat full of wine, and a piece of paper written in it some verses of poetry.

Al-Mutawakkil admired that. Youhannah bin Maswayh, his special physician, said to him, 'O Ameerul Mo'minin, by Allah, al-Fat~h is more curative than me. Do not oppose what he advised you of!'[۹]

He was preoccupied with sexual life. Historians say that he had five thousand concubines and that he had slept with all of them. Abd said, 'By Allah, if al-Mutawakkil was not killed, he would not live more because of the plenty of his sexual intercourses.'[۱۰]

He was very fond of beautiful bondmaids and of talking with them. He loved a bondmaid called Qabihah. He said to Ali bin al-Jahm, 'One day, I went to Qabiha and saw that she had written my name with the ghaliyah (a kind of perfume) on her cheek. By Allah, I have not seen a thing more beautiful than the black of that ghaliyah on the white of that cheek. Would you please compose some verses on that?'

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Once, he became angry at his bondmaid Mahbubah and left her alone for some time. He saw in sleep that she made peace with him. He sent one of his servants to see what the matter with her was. The servant came back telling him that she was sitting singing. He and his servant went to listen to her singing. She was singing some verses of poetry which pleased him. When she felt him, she came and told him that she saw in sleep that he came and made peace with her and so she recited this poetry. Al-Mutawakkil and his bondmaid went together to drink. He gave his companions good presents on the [occasion.[۱۱

Al-Mutawakkil committed vices openly and he did not feel shy before people. Once, he played backgammon with his vizier al-Fat~h bin Khaqan. Judge Ahmad bin Dawud asked permission to come in to al-Mutawakkil. Al-Fat~h wanted to hide the backgammon but al-Mutawakkil prevented him and said, 'Do I do something before Allah and conceal it [from His people?'[۱۲

He was reckless and did not fear Allah. His companions played chess before him,[۱۳] and if .they knew that it displeased him, they would not dare to do that

His recklessness and committing vices were known to all people. He asked his wife Reetah bint al-Anbas to unveil herself and to braid her hair like boys did, and when she refused, he divorced her.[۱۴] All people talked about that, but he was indifferent to any .criticism

From his other characteristics were haughtiness and pride especially on his last days when his rule became constant and firm. He was despotic, proud, and haughty towards people.[۱۵] He despised al-Buhturi, the emir of poets at that time, who praised him in his poems. Al-Mutawakkil incited Abul Anbas to harm and disgrace al-Buhturi who ran away [saying, 'Knowledge has been lost and literature has perished.'[۱۶

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His Enmity Towards The Alawids

Al-Mutawakkil's heart was full of enmity and spite against the Prophet's progeny. He tried his best to exhaust them. They met many misfortunes and distresses during his reign that they did not met from the unjust rulers before him. He imposed on them economical blockade and officially prohibited any help to them. Whenever he was informed that someone helped them, he severely punished him and imposed a heavy fine on him.[۱۷] People refrained from helping or associating with the Alawids for fear of the severe .punishment of this tyrant

The economical blockade harmed the Alawids and exhausted them to a degree that one dress was used by some women of them. One of them wore it and offered the prayer and then another one and so on. They always patched it. They sat at their spindle semi naked with unveiled heads,[۱۸] whereas the tyrant al-Mutawakkil spent on his red nights millions of dinars, and donated, without measure, thousands to singers, drinking companions, and effeminates, but prevented the progeny of the messenger of Allah (a.s.) from receiving .their rights and legal dues until he made them poor and wretched

Besides, he made all the media in his government defame and degrade the Alawids. Mercenary poets, like Marwan bin Abul Janub, dispraised the Alawids and preferred the oppressive and tyrants to them. Al-Mutawakkil gifted those poets with gold and silver to go further in defaming the Alawids thinking that these procedures would take Muslims away from the progeny of their prophet (a.s.). He was too mistaken in that, for that made people believe more that the Ahlul Bayt (a.s) were the real leaders of the nation. All classes of people glorified and highly regarded them. They preferred them to all other .people

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Al-Mutawakkil bore hatred and spite against Imam Ali (a.s.). He denied him and declared his hatred and despise towards him openly. He made one of his effeminate servants dance and compare himself to Imam Ali (a.s.). This ugly doing provoked al-Muntasir, al-Mutawakkil's son, and made him kill his father.

Al-Mutawakkil was full of rage whenever he heard or saw crowds of people visit the shrine of Imam al-Husayn (a.s.) the master of the youth of Paradise, whereas the graves of his (al-Mutawakkil's) fathers and their cousins the Umayyads turned into dunghills in dark, dreary places which became as resorts for beasts. Those graves, with their misery and gloominess, told the oppression and violence of their inhabitants against Muslims.

Historians say that the reason, which made al-Mutawakkil destroy the holy shrine, was that some songstress sent him her maids before he assumed the rule to sing for him when he drank, and when he became the caliph, he sent for her to send him a songstress but she was not there. It was said to him that she had gone to visit the holy tomb of Imam al-Husayn (a.s.). She was informed of that while she was in Kerbala. She hurried back to Baghdad and sent al-Mutawakkil one of her maids. He asked the maid where they were and she said, 'My lady went to perform the hajj (pilgrimage) and took us with her.' It was the month of Sha'ban. Al-Mutawakkil was astonished and said to her, 'Where did you perform the hajj in Sha'ban?' She said, 'To the tomb of al-Husayn.'

The tyrant was alarmed and angry when he heard that the pilgrimage was to the holy tomb of Imam al-Husayn (a.s.). He arrested the lady of the maid and confiscated all her wealth, and ordered his officials to destroy the tomb. They refused insistently to destroy the tomb of the grandson of their Prophet. Then, al-Mutawakkil asked some Jews, headed by ad-Dayzaj, to destroy the tomb. They responded to him and destroyed the holy tomb in ٢٣٧ AH,[١٩] and destroyed all buildings around the tomb. They plowed the land around the tomb and made water flow over the land,[٢٠] but water turned around the tomb without reaching to it; therefore, it was called al-Ha'ir. A pleasant smell was emitted [from the tomb that people had never smelt like it.[٢١

A nomad from bani Asad got the honor of visiting the holy tomb after it had been destroyed. He began smelling the earth so that it might guide him to the holy tomb. When he took a handful of earth, smelt it, and found it emitting a very pleasant smell. He cried and addressed Imam al-Husayn (a.s.) saying, 'May my father and mother die for you! How fine you are! How fine your tomb is, and how fine your earth is!' Then he recited the ,following verse

,They wanted to hide his tomb from his companion"

".but the fine smell of the tomb's earth guided to the tomb

Muslims complained of al-Mutawakkil and abused him in their societies and meetings, and prayed Allah against him in their prayers. They wrote the cursing against him on mosques and walls. The following verses, which were composed by a poet who concealed his name for fear of the government, though it was ascribed to ibn as-Sikkit or al-:Bastami,[٢٢] were memorized by people and spread among all classes of society

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,By Allah, if the Umayyads had killed the son[٢٣] of the Prophet unjustly"

!his cousins[٢۴] did the same; here is his tomb destroyed

,They felt sorry that they did not participate in killing him

[So they chased him in the grave.' [٢۵

Kingdoms come and go, but al-Husayn (a.s.) with his mention and shrine remains as a shining star in the sky of the Arabs and Muslims for he has occupied the hearts of Muslims and his love flowed in their veins, whereas al-Mutawakkil and his likes are chased by the .curse, wrath, and punishment of Allah

Imam Abu Muhammad (a.s.) was in the prime of youth and he heard about the unjust decision that al-Mutawakkil had taken against the shrine of his grandfather, and about the severe punishments the visitors of the shrine faced from al-Mutawakkil. Surely these .procedures caused him pains and distresses

With Imam Al-Hadi

Imam al-Hadi (a.s.) was the master of the Ahlul Bayt (a.s) at that age. All the nation regarded, glorified, and preferred him, due to his knowledge, piety, and virtues, to all others, besides that a part of the nation believed in his imamate. Al-Mutawakkil could not bear to see a great personality from his enemies, the Alawids, in the Muslim nation that all people talked about and all meetings mentioned his talents and geniuses. Mercenaries, opportunists, and the government agents began informing against the imam saying that great monies were sent to him, and that he had determined to revolt against the Abbasid rule. Al-Mutawakkil became so upset and angry. He ordered his men to bring Imam al-Hadi (a.s.) to Samarra' the capital of the Abbasid state at that time. Imam al-Hadi (a.s.) and his family were brought from Medina to Samarra'. Al-Mutawakkil imposed house arrest on the imam and did not let him leave Samrra' after surrounding his house with detectives and policemen to watch all his activities, and to prevent the Shia from .contacting with him

After some time, al-Mutawakkil imposed an economical blockade on the imam and his family that no money came to him from his followers except after hard efforts. The Shia followed all ways and means to take money to the imam. One of those means was that they pretended to sell oil, and inside the bottles of oil they sold to the Imam they put .money

Some villain went to al-Mutawakkil and informed him against Imam al-Hadi (a.s.) claiming that he had books, arms, and monies and that he might revolt against the government of al-Mutawakkil, who became worried and terrified when hearing that. Al-Mutawakkil ordered some of his Turk policemen to attack the house of Imam al-Hadi (a.s.) in the night and arrest him. They attacked Imam al-Hadi (a.s.) unexpectedly and found him in a simple house wearing a garment of wool and there was nothing between him and the ground save a carpet of sand and pebbles while facing the qibla and reciting this saying of Allah, (Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal? Bad it is that they judge).[۲۶] They took him to al-Mutawakkil while he was in that state[۲۷] that represented the asceticism of prophets and spirituality of apostles. Al-Mutawakkil was drunk at the table of wine. When he saw Imam al-Hadi (a.s.), he offered him a glass of wine, but Imam '.al-Hadi (a.s.) shouted at him, 'By Allah, it has never mixed with my blood and flesh at all

'!Al-Mutawakkil asked the imam, 'Recite me some poetry

'.Imam al-Hadi (a.s.) said, 'I seldom recite poetry

'!Al-Mutawakkil insisted on him saying, 'You must recite me some poetry

Imam al-Hadi (a.s.) found himself obliged to recite some poetry, and so he recited the following verses that changed the ecstasy of al-Mutawakkil into sorrow and weeping,

,They were on the tops of mountains"

.guarded by strong, brave men, but those tops sufficed them not

,After glory, they were taken down from their positions

!and put into holes. How bad abode they dwelt in

:A crier called them after been buried

?Where are the thrones, crowns, and treasures

,Where are the faces that were at ease and luxury

?that curtains and screens were put before them

.The grave showed those faces where worms were fighting on them

!How long they ate and drank

"!But after that long eating, they were eaten

Al-Mutawakkil was shaken and intoxication flew from his head. He began terribly crying. The attendants in the meeting feared for Imam al-Hadi (a.s.) that al-Mutawakkil might assault him and they thought that al-Mutawakkil would revenge on him.

Al-Mutawakkil ordered his men to take the glasses of wine away from the meeting. He turned to the pure Imam (a.s.) and said to him reverently, 'O Abul Hasan, are you in debt?'

'.Imam al-Hadi (a.s.) said, 'Yes, four thousand dinars

Al-Mutawakkil ordered four thousand dinars to be given to Imam al-Hadi (a.s.). He returned him back to his house with respect and honor.[۲۸]

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This event showed the jihad of Imam al-Hadi (a.s.) and his fixed situation towards that tyrant. He did not care for his rule and power. He preached and warned him from the punishment of Allah and said to him (through poetry) that he would die and neither his armies nor his authority would save him from death, and that his delicate body would be food for worms in the grave. Certainly, al-Mutawakkil had never heard such preaches before. Instead, he filled his ears with the voices of songsters and songstresses. Finally, .death came to him while he was between musicians and cups of wine

Anyhow, Imam Abu Muhammad (a.s.) saw what happened to his father from al-.Mutawakkil

The Death Of Al-Mutawakkil

Al-Mutawakkil and his vizier al-Fat~h bin Khaqan were killed after a plot concluded by al-Mutawakkil's son al-Muntasir, Waseef, and Bugha the Turks. They attacked him in the night and cut him and his vizier by their swords into pieces that his flesh could not be .distinguished from his vizier's

Al-Mutawakkil was killed and a black page of debauchery, diversion, corruption, and .oppression was folded, and people could breathe freely for a short time

The Reign Of Al-Muntasir

Al-Muntasir assumed the rule after the coup he led against his father. The Shia felt delight .and joy after the nightmare of oppression disappeared

Al-Muntasir followed a rightly, fair policy towards the Alawids and the Shia. From the good achievements he did to the Alawids were that he returned Fadak[۲۹] to the Alawids, cancelled the interdict on the entails of the Alawids and gave them back to them, deposed the wali of Yathrib Salih bin Ali, who treated the Alawids badly, and appointed Ali bin al-Hasan instead of him. He ordered him to treat the Alawids kindly and do them good. He gave him some money to distribute it among the Alawids and among his family according to their ranks. Al-Muntasir permitted Muslims to visit the tomb of Imam al-Husayn (a.s.) after al-Mutawakkil had forbidden that and decreed severe penalties against whoever .visited that holy tomb

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Poets praised al-Muntasir in their poems and people appreciated his favors and good .situations towards the Alawids

This noble man, who refreshed the hearts of the Alawids, did not live long. Death came over him in the beginning of his rule. Most of historians said he did not die a natural death but he was poisoned. The Turks assassinated him fearing that he might kill them and do .away with their influence and domination over the Islamic nation

The Turks bribed his physician ibn Tayfur by giving him thirty thousand dinars to assassinate him. Al-Muntasir was ill and the physician advised to bleed him. He bled him with a poisoned blade and he died soon.[۳۰] He died on Saturday, the fourth of Rabee' ath-Thani,[۳۱] ۲۴۸ AH and was buried in al-Jawsaq.[۳۲] By his death, people lost much. It was he who destroyed his father's throne, which was based on oppression and tyranny, .(and enmity towards the infallible imams of the Ahlul Bayt (a.s

The books of history at hand did not mention any meeting or event that took place between Imam Abu Muhammad (a.s.) and al-Muntasir. The certain thing is that the Imam (a.s.) was delighted for al-Muntasir's procedures towards the Alawids that returned to them safety and settlement which they missed during the reign of al-Mutawakkil. People, .especially the Shia, refreshed during his reign though it was very short

The Reign of Al-Musta'een

The Reign of Al-Musta'een

After the death of al-Muntasir, al-Musta'een assumed the rule on Sunday, the fifth of Rabee' ath-Thani in the year ۲۴۸ AH. He was as a tool run by the Turks. He had no political ,influence over the body of his government. One of the poets said on that

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,A caliph in a cage between Waseef and Bugha"

[he says what they both say to him as a parrot does."[۳۳

Al-Musta'een before the Turks was as a dead in a washer's hands. He had no power or authority. The state was run by the Turks while he was busy with lusts, pleasures, .drinking, and listening to singing

His Spite Towards The Imam

Al-Musta'een bitterly hated Imam Abu Muhammad (a.s.). The following are some of the :reasons that were behind his grudge towards the imam

First, people, in their meetings, always talked about the imam's high position, talents, and geniuses, besides that a good part of the nation believed in his imamate and followed him, whereas al-Musta'een, though he was the caliph, had no respect or value near .Muslims

Second, mercenaries and agents of the government often flattered the rulers by informing against the imam claiming that great monies came to him from the Shia and that he might rise in a violent revolt against the Abbasid rule. This made al-Musta'een .fear the imam

Third, from the reasons that made al-Muta'een bear a grudge against Imam Abu Muhammad (a.s.) was his fear from his son the awaited imam (a.s.) whom the Prophet (a.s) had brought good news about. Many true traditions said that it was he who would repair religion, do away with injustice and oppression, and relieve the oppressed and the wronged. The hearts of the Abbasids were full of fear from him thinking that he would do away with their rule, and therefore they bore a grudge against Imam Abu Muhammad (a.s.). They put him under strict observation and sent women to spy on the birth of the .awaited imam in order to arrest him

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Arresting The Imam

Al-Musta'een gave his order to his policemen to arrest Imam Abu Muhammad (a.s.). He was arrested and put into the prison of Ali bin Awtamish who was from the bitterest enemies of the progeny of Abu Talib. The authority insisted on this jailer to harm and press the imam, but he was affected by the imam. He changed and his grudge towards the imam was removed from his heart. He put his cheek on the ground out of humbleness to the imam, and did not raise his eyes before the imam out of glorification and respect. [He turned to be one of the best people in thought and faith towards the imam.[۳۴

Eessa bin al-Fat~h was in prison with Imam Abu Muhammad (a.s.). Imam Abu Muhammad (a.s.) said to him, 'O Eessa, you are sixty-five years and a month and two '.days old

Eessa was astonished. He reviewed his birth date in a book with him and found it was as .the imam told

.Then the imam asked Eessa if he had a son and he said he had not

Imam Abu Muhammad (a.s.) prayed Allah for him saying, 'O Allah, give him a son to be a ...'support for him. The best of support a son is

?'Eessa said, 'O my master, and you? Do you have a son

Imam Abu Muhammad (a.s.) said, 'By Allah, I shall have a son who will fill the earth with [justice and fairness, but not now.'[۳۵

Fright Of The Shia

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The frightening news of the imprisonment of Imam Abu Muhammad (a.s.) reached all milieus of Muslims that made a reaction of sorrow and revenge against the Abbasids. The Twelver Shia, who believed in the imamate of Abu Muhammad (a.s.), were shocked after they were informed that al-Musta'een had determined to kill their imam by ordering his .chamberlain Sa'eed to take the imam to Kufa and assassinate him in the way

Muhammad bin Abdullah and al-Haytham bin Subabah wrote a letter to Imam Abu Muhammad (a.s.) saying, 'May we die for you! We have heard a news that worried and ...'distressed us

Imam Abu Muhammad (a.s.) calmed them down and told them that no fear should be on him and that his oppressive enemy (al-Musta'een) would be deposed after three days. It [was as he said.[۳۶

Amr bin Muhammad bin Rayyan said, 'Once, I went to Abu Ahmad bin Abdullah bin Tahir and found in his hand the letter of Abu Muhammad (a.s.) written in it: "I prayed Allah against this tyrant (al-Musta'een) to take him after three (days).' On the third day, the [Turks deposed him.[۳۷

The Deposition Of Al-Musta'een

The Turks snubbed al-Musta'een and feared him. One day, he set out towards Baghdad. The Turks sent for him asking him to return to Samarra'. He refused and went on to Baghdad. They deposed him and took al-Mu'tazz out of prison and paid him homage as the caliph. They prepared a great army to occupy Baghdad. The two armies met and both sides suffered great losses but the war continued. At last, they agreed on that al-Musta'een should announce his resigning and give the caliphate to al-Mu'tazz on some .conditions that they agreed on

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Al-Musta'een handed the caliphate over to al-Mu'tazz who did not observe the conditions required from him and he put al-Musta'een in the prison of Wasit. He remained for nine months in that prison. The Turks felt fear of al-Musta'een although he was in prison. They took him out of prison and brought him to Samarra'. Al-Mu'tazz asked his chamberlain Sa'eed to kill him and he did.[۳۸] The author of al-Fakhri said he was weak in mind, reason, and administration, and that many seditions happened during his reign and his state was [full of troubles and confusion.[۳۹

The Reign of Al-Mu'tazz

He was az-Zubayr son of Ja'far al-Mutakkil. He assumed the rule while he was in the prime of youth. He was experienced neither in politics nor in administration. The Turks appointed him as king to be as bridge for them to pass across it in order to achieve their .aims and wishes. He had no will or option

He inherited from his fathers that enmity towards the Ahlul Bayt (a.s). He hated Imam Abu Muhammad (a.s.). Once, he tried to kill him but he failed. He asked Sa'eed the chamberlain to take the imam to the palace of ibn Hubayrah and assassinate him there, but Allah saved the imam[۴۰] after some events took place that made them busy away from the .imam

Al-Mu'tazz ordered his men to arrest the imam and put him into prison, for he could not bear to hear all people talk about his virtues, vast knowledge, and piety, besides that the imam was the father of the awaited imam who would remove oppression and injustice .and do away with the governments of the oppressive

Imam Abu Muhammad (a.s.) became unable to bear the oppression of al-Mu'tazz any more, and so he prayed Allah to save him from the evils of this tyrant, and Allah responded to him after no long. Imam Abu Muhammad (a.s.) had told his followers about the deposition of al-Mu'tazz before it took place. He replied to Abul Haytham bin Subabah saying, 'After three (days) deliverance shall come to you.' On the third day, al-Mu'tazz was deposed.[۴۱]

The Deposition Of Al-Mu'tazz

After the prayer of Imam Abu Muhammad (a.s.), Allah revenged on al-Mu'tazz. Some Turk leaders asked al-Mu'tazz to give them their salaries, but there was nothing in the treasury. Al-Mu'tazz went to his mother, who was so wealthy of millions of dinars, but she refused to give him any. When the Turks became desperate of getting their salaries, they attacked al-Mu'tazz. They drew him by his leg, stung him with pins, and stood him under the sun on a very hot summer day saying to him, 'Depose yourself!' Then, they brought the judge of Baghdad and some prominent men and announced his deposition. Five nights after his deposition, the Turks took him to the bathroom. After washing, he felt thirsty. They did not give him water for a period, and then they gave him icy water and he died.[۴۲]

The men of Salih bin Waseef followed after Qabihah, mother of al-Mu'tazz, and took her money that was about five hundred thousand dinars. They found wardrobes of her under the ground having big amounts. They found one million and three hundred thousand dinars in an underground room. They found a quantity of emerald in a basket, big pearls in another, and ruby in a third one. All this wealth was taken to Salih bin Waseef. He abused her and said, 'She exposed her son to killing for fifty thousand dinars while she had all this wealth!'[۴۳]

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The Reign of Al-Muhtadi

After the deposition of al-Mu'tazz by the Turks, al-Muhtadi, who was thirty-seven years, assumed the rule.[۴۴] He, like his fathers, bore a grudge towards Imam Abu Muhammad (a.s.) and afflicted him with distresses and pains.

He ordered his men to arrest the imam and put him into prison. He determined to kill him as he determined to annihilate all the Shia. Imam Abu Muhammad (a.s.) remained for some days in prison where Abu Hashim was with him. He said to Abu Hashim, 'O Abu Hashim, this tyrant wanted to kill me this night, but Allah has cut his old. I have no son but Allah will give me a son.'[۴۵]

Some of the imam's followers wrote to him, "We have been informed that he (al-Muhtadi) threatens your Shia and says, 'By Allah, I will remove them from the face of the earth.'

Imam Abu Muhammad replied, 'That is beyond his life. Count, from this day, five days and he shall be killed in the sixth day after disgrace, meanness, and lowness befall him.' It was as the imam said.[۴۶]

The Turks became displeased with al-Muhtadi. They attacked him with daggers and killed him.[۴۷]

The Reign of Al-Mu'tamid

The caliphate came to al-Mu'tamid while he was twenty-five years old.[۴۸] Historians say, 'He was dissolute, and interested in lusts and amusements. He was busy with music and singing paying no attention to his subjects. He committed sins that made people hate him.'[۴۹]

In his reign, Imam Abu Muhammad (a.s.) died after meeting distresses and misfortunes from him.

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He ordered his men to arrest Imam Abu Muhammad (a.s.) and his brother Ja'far and put them into prison. He instructed the jailer Ali bin Jurayn to inform him of his news and his talks at all time. The jailer told the caliph that the imam did not do anything that might oppose the Abbasid policy, and that he turned his back to this world and turned to Allah the Almighty. He fasted the day and spent the night in worships. Another time, the caliph asked the jailer to inform him about everything the imam did or said, and he answered with the same. He ordered him to set the imam free, send him his greeting, and apologize to him. The jailer hurried to the imam and found him ready to get out. He had put on his clothes and shoes. The jailer wondered at that. He informed the imam of the decision of al-Mu'tamid. Imam Abu Muhammad (a.s.) rode on his horse but did not move. The jailer asked him why and he said, 'Until Ja'far comes.'

The jailer said, 'But he ordered me to set you free alone without him.'

The imam said, 'Go and tell him that I and he were taken together from the house. If I go back alone, there will be something that you know!'

The jailer went and told al-Mu'tamid what the imam said. He ordered him to set Ja'far free too. Imam Abu Muhammad (a.s.) left the prison while reciting, (They intend to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse)[٥٠].[٥١]

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Imam Abu Muhammad (a.s.) suffered different kinds of harms and distresses from al-Mu'tamid. He surrounded the imam with detectives and policemen to watch him and to chase anyone of jurisprudents, ulama, or the Shia who tried to meet him. He remained .under watch until he was assassinated with poison by the order of al-Mu'tamid

Imam Abu Muhammad (a.s.) was contemporary with these Abbasid kings, who oppressed him, threw him into prison, and tried to do away with him, but Allah protected him from that by afflicting those kings with important events like rebellions or the domination of the .Turks over them

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[١] .Tareekh al-Khulafa' by as-Sayouti, p.٣۴۶

[٢] .Akhbar ad-Duwal, p.١١٧

[٣] .Tareekh al-Khulafa', ٣۴۶

[۴] .Nisa' al-Khulafa' (the caliphs' women), p.٩٢

[۵] .Lectures on the History of the Islamic nations, p.٢۶۵-٢۶۶

[۶] .Ad-Diyarat, p.٢۶

[٧] .Baynal Khulafa' wel Khula'a' (between the caliphs and the dissolute), p.١١۵

[٨] .Thimar al-Quloob (fruits of hearts), p.١٢٢

[٩] .Encyclopedia of the Twentieth Century, vol.١٠ p.٩۶۴

[١٠] .Mir'at az-Zaman, vol.۶ p.۶٩

[١١] .Nisa' al-Khulafa', p.٩۵-٩۶

[١٢] .Zahr al-Adaab, vol.۴ p.٣١

[١٣] .Baynal Khulafa' wel Khula'a', p.١٠٨

[١۴] .Mir'at az-Zaman, vol.۶ p.١۶٩

.Uyoon at-Tawareekh, vol.۶ p.۱۷۰ [۱۵]

.Akhbar al-Buhturi by as-Sawli, p.۸۹ [۱۶]

.Maqatil at-Talibiyeen, p.۵۹۷ [۱۷]

.Ibid., p.۵۹۹ [۱۸]

.Akhbar ad-Duwal, p.۳۵۹ [۱۹]

.Maqatil at-Talibiyin, p.۵۹۸ [۲۰]

.Maqatil at-Talibiyin, p.۵۹۸ [۲۱]

.Fawat al-Wafiyyat, vol.۱ p.۲۰۳ [۲۲]

.(Imam Husayn (a.s [۲۳]

.(The Abbasids who were the cousins of the Prophet (a.s) and of Imam Husayn (a.s [۲۴]

.Akhbar ad-Duwal, p.۱۵۹, Tareekh al-Khulafa', p.۳۴۷ [۲۵]

.Qur'an, ۴۵:۲۱ [۲۶]

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[۲۷] Rawdhat al-A'yan, manuscript.

[۲۸] Murooj ath-Thahab, vol.۴ p.۴۴-۴۵.

[۲۹] Fadak was a very vast, fertile village that the Prophet (s) had donated to his daughter Fatima (s). It was rich of date palms and other fruitful trees.

[۳۰] Tareekh al-Khulafa' by as-Sayooti, p.۳۵۷.

[۳۱] It is the fourth month in the Islamic lunar calendar.

[۳۲] 'Al-Anba' fee Tareekh al-Khulafa.

[۳۳] Tareekh al-Khulafa', p.۳۵۷.

[۳۴] Usool al-Kafi, vol.۱ p.۵۰۸.

[۳۵] Jawharat al-Kalam, p.۱۵۵.

[۳۶] Muhaj ad-Da'awat, p.۲۷۳.

[۳۷] Al-Ghaybah by Sheikh at-Toosi, p.۱۳۲.

[۳۸] Tareekh al-Khulafa', p.۳۵۸-۳۵۹.

[۳۹] Al-Fakhri, p.۱۳۲.

[۴۰] Dala'il al-Imamah, p.۲۲۵, Muhaj ad-Da'awat.

[۴۱] Dala'il al-Imamah, p.۲۲۵. Akhbar ad-Duwal, p.۱۱۷.

[۴۲] Tareekh al-Khulafa', p.۳۶۰.

[۴۳] Tareekh ibn al-Atheer, vol.۵ p.۳۴۴.

[۴۴] Murooj ath-Thahab, vol.۴ p.۱۲۴.

[۴۵] Muhaj ad-Da'awat, p.۲۷۴.

[۴۶] Ibid.

.Murooj ath-Thahab, vol.۴ p.۱۲۷ [۴۷]

.Murooj ath-Thahab, vol.۴, p.۱۳۸ [۴۸]

.Tareekh al-Khulafa’, p.۳۶۳ [۴۹]

.Qur'an, ۶۱:۸ [۵۰]

.Muhaj ad-Da’awat, p.۲۷۴ [۵۱]

To the better world

To the better world

Imam Abu Muhammad (a.s.) spent his short life in sufferings and distresses. The Abbasid kings spared no effort in oppressing him. They moved him from a prison to another. They subjected him to confinement and imposed on him economical blockade. They prevented him from meeting with his followers as they prevented ulama and scholars from contacting with him to take from the fountains of his sciences. And this, as I think, was the worst distress the imam suffered. They tried more than one time to assassinate him but .Allah protected him from their plots

There were some reasons that made the Abbasids bear a grudge against Imam Abu :Muhammad (a.s.). Here are some of them

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First, the Abbasids feared from the Awaited Imam whom the Prophet (a.s) had brought good news about and told that he would be the greatest reformer that mankind had never seen like him throughout all stages of history. The Prophet (a.s) told that the Awaited Imam (a.s.) would spread political, social justice allover the world, would do away with all kinds of injustice and oppression, and defeat all tyrants and oppressive powers in the world. He would do away with polytheism and atheism, and raise the banner of faith and truth. He would revive the annulled laws of Allah. Therefore, the Abbasids tried to kill Imam Abu Muhammad (a.s.) to be sure he would not leave offspring. Imam Abu Muhammad said

about that, 'They claimed that they wanted to kill me in order to cut off my offspring, but Allah falsified their saying, and praise be to Allah.'[١]

Second, the Abbasids bore envy towards Imam Abu Muhammad (a.s.) for his popularity and the great respect that all classes of society showed him, whereas the authority was in the hand of the Abbasids who received nothing of respect or honoring from people. therefore, they plotted day and night to do away with him.

Third, the Alawids rose in many revolts against the Abbasid rule since its beginning aiming at achieving the political justice of Islam and applying its economical and social programs in life. Those revolts were supported by great masses of people in the different Muslim communities that harmed the dignity of the rule and shook its throne and were about to overthrow it.

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Those revolts filled the hearts of the Abbasids with hatred and grudge against the Alawids, and so they ordered their policemen to chase every Alawid. It was naturally that Imam Abu Muhammad (a.s.) suffered the bitterest distresses from the Abbasids because .he was the master and chief of the Alawids and the imam of Muslim at that time

.(.Now, let us come back to the last days of Imam Abu Muhammad (a.s

Appointing IMAM Al-Mehdi As The Next Imam

Imam al-Mehdi (a.s.) is the hope not only for Muslims but for all oppressed human beings who suffer slavery, oppression, and subjection. He is the Savior who will free the will of man and save peoples and nations from the oppression of the corruptive regimes who .have turned this world into unbearable hell

Imam al-Mehdi (a.s.) was and is a great miracle in Islam. Allah concealed his birth, as he had concealed the birth of Prophet Moses (a.s.), because the Abbasid government looked for him…and in his remaining alive (in occultation) throughout the long stages of life is also a miracle for Islam, and in his reappearance and announcing the pure principles of .Islam is another miracle too

The following are some of the traditions transmitted from Imam Abu Muhammad al-Hasan al-Askari (a.s.) concerning the Imamate of his son al-Mehdi (a.s.).

۱. Ahmad bin Isaaq bin Sa'eed al-Ash'ari said, "Once, I went to Abu Muhammad al-Hasan bin Ali (a.s.) intending to ask him about the successor after him. He said to me before I asked him, 'O Ahmad bin Isaaq, Allah the Almighty did not deprive the earth since He created Adam and He does not deprive it until the Day of Resurrection of an authority over His people. By him (the authority) distresses are pushed away from the people of the earth, by him rain falls down, and by him the blessings of the earth are emitted.'

I said to him, 'O son of the messenger of Allah, who is the imam and successor after you?' He got up hastily and went in the house. Then, he came out holding a three-year-old boy, whose face was like a full moon, on his shoulder and said, 'O Ahmad, were it not for your honor near Allah the Almighty and near His authorities, I would not show you my this son. He was named and surnamed like the messenger of Allah (a.s.). He will fill the earth with justice and fairness after it has been filled with injustice and oppression. O Ahmad, he, in this nation, is like al-Khidhr (Elijah) and Thul Qarnayn. By Allah, he will hide in an occultation, during which no one shall be saved except one whom Allah fixes on the believing in his imamate and supplicating Allah to hasten his deliverance.' I said, 'Is there any sign so that I may be sure?' The young boy said, 'I am the representative of Allah in 'His earth and the avenger on His enemies. Do not look for a sign after a proof!

I left delightedly. On the following day, I came back to him and said, 'O son of the messenger of Allah, my delight was so great for what you favored me with. Would you ?'please tell me what norm with al-Khidr and Thul Qarnayn was

'.He said, 'Long occultation

?'I said, 'O son of the messenger of Allah, shall his (Imam al-Mehdi's) occultation last long

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Imam Abu Muhammad (a.s.) said, 'Yes, by my Lord, until many of those, who believe in this matter (occultation and reappearance), shall apostatize, and no one shall remain (believing) except those whom Allah has taken from them a covenant on our guardianship, fixed faith in their hearts, and supported them with a mercy from Him. O Ahmad, this is a command from Allah, a secret from the secrets of Allah, and an unseen matter from the unseen of Allah. Take what I told you, and be from the grateful, you shall [be with us in Illiyin.[۲]"[۳

Muhammad bin Uthman al-Umari narrated that his father said, "Once, I was with Abu .۲ Muhammad al-Hasan bin Ali (al-Askari) when he was asked about the tradition transmitted from his father that the earth would not be empty from an authority from Allah over His people until the Day of Resurrection, and that whoever died without knowing the imam of his age would die as an unbeliever. He said, 'This is true as day is '.true

Someone asked him, 'O son of the messenger of Allah, then, who shall be the authority ?'and imam after you

He said, 'My son Muhammad is the imam and the authority after me. Whoever dies without knowing (acknowledging) him shall dies as an unbeliever. He will be in an occultation where the ignorant will be confused, deniers will perish, and daters[۴] will tell lies. Then, he will reappear, and as if I see white flags fluttering over his head at the hill of [Kufa.'"[۵

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Imam Abu Muhammad (a.s.) said, 'Praise be to Allah Who did not take me out of this life .۳ until He made me see the successor after me. He is the most similar in shape and morals to the messenger of Allah (a.s.). Allah will protect him in his occultation and make him reappear to fill the earth with justice and fairness after it will be filled with injustice and [oppression.'[۶

Musa bin Ja'far al-Baghdadi narrated that he had heard Imam Abu Muhammad al- .۴ Hasan bin Ali al-Askari (a.s.) saying, 'As if I see that you will disagree after me on my successor. Surely, he, who believes in the imams after the messenger of Allah (a.s.) but denies my son, is like one, who believes in all prophets and messengers of Allah but denies the prophethood of the messenger of Allah (Muhammad) (a.s.), because the obedience of the last of us is like the obedience of the first of us, and one, who denies the last of us, is like one who denies the first of us. My son will have an occultation where [people will be in doubt about it except those whom Allah preserves.'[۷

The Imam Comforts Himself

Imam Abu Muhammad (a.s.) perceived from behind the unseen that he would leave this life and go near his Lord. He said to his mother, 'In the year two hundred and sixty I shall ...'suffer bad fever from which I shall be afflicted

She was distressed, and sorrow overcame her. She began crying. Imam Abu Muhammad ...'!(a.s.) calmed her down saying, 'The fate of Allah must take place. Do not worry

[In the year two hundred and sixty, he died as he had predicted.[۸

Assassinating The Imam

Al-Mu'tamid, the Abbasid tyrant, could not bear Imam Abu Muhammad (a.s.) any longer, for he saw and heard people everywhen and everywhere glorify the imam and prefer him to all the Alawids and the Abbasids. Finally, he made his mind to do away with the imam. He assassinated him by inserting fatal poison to him.[۹] Poison reacted on his body, and he .began suffering bitter and severe pains, while being patient, resorting to Allah

The Government Confusion

The Abbasid government was too confused when Imam Abu Muhammad (a.s.) became seriously ill. Al-Mu'tamid ordered five of his trusted statesmen, among whom Nahrir was, to remain in the imam's house and report to him about every new happening. He also ordered a committee of physicians to test the imam's health day and night. After two days, he ordered the physicians not to leave the imam alone because his state was too [bad.[۱۰

To The Best Of Abodes

The imams' health got worse, and the physicians were desperate of his recovery. Death began approaching him quickly. At those last moments of his life, Imam Abu Muhammad (a.s.), mentioned Allah, glorified Him, and prayed Him to take him nearer to Him. His lips were busy reciting verses from the Holy Qur'an. He turned towards the Qiblah, and after no long, his pure soul flew towards the Heaven surrounded by the angels of the .Beneficent Lord

It was the greatest loss Muslims suffered in that age. They lost their leader, reformer, .and instructor who loved and helped their weak, poor, and orphans

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The imam’s body was (ritually) washed, enshrouded, put in the coffin, and carried to be prayed on by Muslims. Eesa son of al-Mutawakkil led the prayer by al-Mu’tamid’s order. After the prayer, he uncovered the imam’s face before the Hashemites, the Abbasids, army leaders, government clerks, state officials, judges, and physicians and said to them, ‘This is al-Hasan bin Ali bin Muhammad bin ar-Redha (peace be on them). He died a natural death in his bed. So-and-s۰ of Ameerul Mo'minin’s (al-Mu’tamid) servants and ,trusted men

So-and-so of judges, and So-and-s۰ of physicians were present with him.’ Then he [covered his holy face.[۱۱

The painful news spread everywhere in Samarra’. It was a great shock for Muslims who hurried up to the imam’s house while crying and weaning. Government offices and all [markets were closed. It was like the Day of Resurrection in Samarra’.[۱۲

Samarra’ did not witnessed before a day of escorting like that. Waves of human beings and flowing masses of people from all classes and trends came to escort the holy corpse of this pure imam (a.s.) while mentioning his virtues and favors and talking with great .sorrow and regret about the great loss they were afflicted with

In His Last Abode

The pure corpse was brought under a halo of takbir and tahlil[۱۳] towards the last abode. Imam Abu Muhammad (a.s.) was buried in his house beside the tomb of his father Imam .(.al-Hadi (a.s

Samarra’ had two imams from the twelve imams and leaders of Muslims, and it became at the head of the holy places in the Muslim world. It received and still receives thousands of visitors from everywhere in the world who came to visit the two holy shrines of Imam .(al-Hadi and Imam al-Askari (peace be on them

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Once, an-Nasir Lideenillah, the Abbasid caliph, visited the holy shrines of these two infallible imams to be blessed and close to Allah. His vizier suggested to him that he might visit the tombs of his fathers of the Abbasid kings and he responded. When he reached there, he found the graves dark and miserable where sweepings were accumulated and crows gathered. The vizier asked the king to take care and pay money to rebuild these graves, but the Abbasid king said,

'How far! That is of no use.'

The vizier asked, 'why, O Ameerul Mo'minin?'

He said, 'Did you see the flourish of the tombs of the pure imams?'

The vizier said, 'Yes.'

The king asked, 'Do you know the secret behind that?'

The vizier answered, 'No.'

An-Nasir Lideenillah said, 'My fathers associated with Satan, and these master associated with Allah, and all that which is for Allah remains, and all that which is for Satan perishes and disappears.'[۱۴]

The Alawids, the Abbasids, and Ja'far, Imam Abu Muhammad's brothers stood at the tomb and the masses of people began consoling them for this painful affliction.

The Date Of His Death

Imam Abu Muhammad al-Askari (a.s.) left to the better world on the eighth of Rabee'ul Awwal[۱۵] in the year two hundred and sixty of hijra,[۱۶] while he was twenty-eight years old and still in the prime of youth.[۱۷]

Footnote

[۱] Kifayat al-Athar.

[۲] Illiyin is the highest position in the Paradise.

[۳] Ikmaluddeen by Sheikh as-Saduq, p.۲۱۶-۲۱۷.

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[۴] Those who defines certain dates for the reappearance of the awaited imam (a.s.).

[۵] Kifayat al-Athar.

[۶] Kifayat al-Athar, Ikmaluddeen, p.۲۲۸.

[۷] Kifayat al-Athar.

[۸] Muhaj ad-Da'awat, p.۲۷۴.

[۹] Al-Irshad, p.۳۸۳.

[۱۰] Al-Irshad, p.۳۸۳.

[۱۱] Al-Irshad, p.۳۸۳.

[۱۲] Al-Irshad, p.۳۸۳, Encyclopedia of al-Bustani, vol.۷ p.۴۵.

[۱۳] Takbir is the saying "Allahu Akbar-Allah is great" and tahlil is the saying "la illaha illallah-there is no god but Allah".

[۱۴] Kashf al-Ghummah.

[۱۵] Tareekh Baghdad, vol.۷ p.۳۶۶.

[۱۶] Mir'at al-Jinan, vol.۲ p.۴۶۲, Tareekh al-Khamees, vol.۲ p.۳۴۳, Tareekh ibn al-Wardi, vol.۱ p.۳۲۵.

[۱۷] Jami' al-Akhbar, p.۴۲, Akhbar ad-Duwal, p.۱۱۷, al-Irshad, p.۳۸۹.

THE ZIYARAH OF IMAM AL-HASAN AL-ASKARI

THE ZIYARAH OF IMAM AL-HASAN AL-ASKARI

Translated by: Badr Shahin

Shaykh al-Tusi has reported through a considerable series of narrators that Imam al-Hasan al-Askari (a.s.) said, "My grave will be in Surra-man-Ra'a (currently Samarra). It will be shelter for both the parties." Explaining this saying, Shaykh al-Majlisi says that 'both the parties' means the Shi'ah and the Sunnah. This means that the virtue of the Imam

(a.s.) includes both his adherents and his enemies. Similarly, the holy tomb of Imam al-Kazim (a.s.) and Imam al-Jawad (a.s.) is shelter for the people of Baghdad.

Sayyid Ibn Tawus says that once you intend to visit the holy tomb of Imam al-Hasan al-Askari (a.s.), you may do the following in the beginning:

Once you arrive in Samarra, you may wash yourself (traditionally, this bathing is called 'the bath of Ziyarah), put on the cleanest of your clothes, walk with gravity and tranquility to the tomb, and when you reach at the gate of the holy mausoleum, you may say the following as a form of seeking permission to enter:

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أَأَدْخُلُ يَا نَبِيّ اللّهِ؟

(A’ADKHULU YAA NABIYYAL-LAAH(I

?O the Prophet of Allah; may I enter

أَأَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ؟

(A’ADKHULU YAA AMEERAL-MU`MINEEN(A

?O the Commander of the Believers; may I enter

أَأَدْخُلُ يَا فَاطِمَهُ الزّهْرَاءُ سَيّدَه نِسَاءِ الْعَالَمِينَ؟

(A’ADKHULU YAA FAAT’IMATAZ-ZAHRAA`U SAYYIDATA NISAA`IL-‘AALAMEEN(A

?O Fatimah al-Zahraa, the Chiefess of the women of the world; may I enter

أَأَدْخُلُ يَا مَوْلاىَ الْحَسَنَ بْنَ عَلِىّ؟

(A’ADKHULU YAA MAWLAAYA AL-H’ASANUBNA ‘ALIYY(IN

?O my master, al-Hasan ibn Ali; may I enter

أَأَدْخُلُ يَا مَوْلاىَ الْحُسَيْنَ بْنَ عَلِيّ؟

(A’ADKHULU YAA MAWLAAYA AL-H’USAYNUBNA ‘ALIYY(IN

?O my master, al-Husayn ibn Ali; may I enter

أَأَدْخُلُ يَا مَوْلاىَ عَلِىّ بْنَ الْحُسَيْنِ؟

(A’ADKHULU YAA MAWLAAYA ‘ALIYYUBNAL-H’USAYN(I

?O my master, Ali ibn al-Husayn; may I enter

أَأَدْخُلُ يَا مَوْلاىَ مُحَمّدَ بْنَ عَلِىّ؟

(A’ADKHULU YAA MAWLAAYA MUH’AMMADUBNA ‘ALIYY(IN

?O my master, Muhammad ibn Ali; may I enter

أَأَدْخُلُ يَا مَوْلاىَ جَعْفَرَ بْنَ مُحَمّدٍ؟

(A’ADKHULU YAA MAWLAAYA JA’FARUBNA MUH’AMMAD(IN

?O my master, Ja’far ibn Muhammad; may I enter

أَأَدْخُلُ يَا مَوْلاىَ مُوسَى بْنَ جَعْفَرٍ؟

(A’ADKHULU YAA MAWLAAYA MOOSABNA JA’FAR(IN

?O my master, Musa ibn Ja’far; may I enter

أَأَدْخُلُ يَا مَوْلاىَ عَلِیّ

A’ADKHULU YAA

O my master, Ali

بْنَ مُوسَى؟

(MAWLAAYA ‘ALIYYUBNA MUH’AMMAD(IN

?ibn Musa; may I enter

أَأَدْخُلُ يَا مَوْلاىَ مُحَمّدَ بْنَ عَلِیّ؟

(A’ADKHULU YAA MAWLAAYA MUH’AMMADUBNA ‘ALIYY(IN

?O my master, Muhammad ibn Ali; may I enter

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أَأَدْخُلُ يَا مَوْلاىَ يَا أَبَا الْحَسَنِ عَلِيّ بْنَ مُحَمّدٍ؟

(A’ADKHULU YAA MAWLAAYA YAA ABAL-H’ASANI ‘ALIYYIBNI MUH’AMMAD(IN

?O my master, Abu’l-Hasan Ali ibn Muhammad; may I enter

أَأَدْخُلُ يَا مَوْلاىَ يَا أَبَا مُحَمّدٍ الْحَسَنَ بْنَ عَلِيّ؟

(A’ADKHULU YAA MAWLAAYA YAA ABAA MUH’AMMADINIL-H’ASANIBNI ‘ALIYY(IN

?O my master, Abu-Muhammad al-Hasan ibn Ali; may I enter

أَأَدْخُلُ يَا مَلائِكَهَ اللّهِ الْمُوَكّلِينَ بِهذَا الْحَرَمِ الشّرِيفِ؟

A’ADKHULU YAA MALAA`IKATAL-LAAHIL-MUWAKKALEENA BIHAADHAL-H’ARAMISH-(SHAREEF(I

?O the angels of Allah whom are assigned to manage this holy mausoleum; may I enter

Then, you may enter the holy mausoleum with your right foot and when you stop near the tomb facing it and giving your back to the kiblah direction, you may repeat the following :one hundred times

Allah is the Greatest

(ALLAAHU AKBAR(U

الله أكبر

:Then, you may say the following form of Ziyarah

:Peace be upon you, O my Master

(ASSALAAMU ‘ALAYKA YAA MAWLAAY(A

السّلامُ عَلَيْكَ يَا مَوْلاىَ

;Abu-Muhammad al-Hasan son of Ali

YAA ABAA MUH’AMMADINIL-H’ASANIB-NI

يَا أَبَا مُحَمّدٍ الْحَسَنِ بْنَ

(ALIYY(IN'

عَلِیّ

The guide, the well-guided

AL-HAADIL-MUHTADEE

الْهَادِی الْمُهْتَدِی

.Allah's mercy and blessings be upon you

(WA RAH'MATUL-LAAHI WA BARAKAATUH(U

وَرَحْمَهُ اللّهِ وَبَرَکَاتُهُ،

Peace be upon you, O the intimate servant of Allah and the son of Allah's intimate .servants

(ASSALAAMU 'ALAYKA YAA WALIYYAL-LAAHI WABNA AWLIYAA` IH(EE

السّلامُ عَلَیْکَ یَا وَلِیّ اللّهِ وَابْنَ أَوْلِیَائِهِ،

Peace be upon you, O the decisive Argument of Allah and the son of Allah's decisive .Arguments

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(ASSALAAMU 'ALAYKA YAA H'UJJATAL-LAAHI WABNA H'UJAJIH(EE

السّلامُ عَلَيْكَ يَا حُجّةَ اللّهِ وَابْنَ حُجَجِه،

.Peace be upon you, O the elite of Allah and the son of Allah's elite ones

(ASSALAAMU 'ALAYKA YAA S'AFIYYAL-LAAHI WABNA AS'FIYAA`IH(EE

السّلامُ عَلَيْكَ يَا صَفِيّ اللّهِ وَابْنَ أَصْفِيَائِهِ،

Peace be upon you, O the representative of Allah, and the son of Allah's representatives .and the father of His representative

ASSALAAMU 'ALAYKA YAA KHALEEFATAL-LAAHI WABNA KHULAFAA`IHEE WA ABAA (KHALEEFATIH(EE

السّلامُ عَلَيْكَ يَا خَلِيفَهَ اللّهِ وَابْنَ خُلَفَائِهِ وَأَبَا خَلِيفَتِهِ،

.Peace be upon you, O son of the Seal of the Prophets

(ASSALAAMU 'ALAYKA YABNA KHAATAMAN-NABIYYEEN(A

السّلامُ عَلَيْكَ يَا بْنَ خَاتَمِ النّبِيّينَ،

.Peace be upon you, O son of the Chief of the Prophets' Successors

(ASSALAAMU 'ALAYKA YABNA SAYYIDIL-WAS'IYYEEN(A

السّلامُ عَلَيْكَ يَا بْنَ سَيّدِ الْوَصِيّينَ،

.Peace be upon you, O son of the Commander of the Faithful believers

(ASSALAAMU 'ALAYKA YABNA AMEERIL-MU`MINEEN(A

السّلامُ عَلَيْكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ،

.Peace be upon you, O son of the Chiefess of all women of the world

(ASSALAAMU 'ALAYKA YABNA SAYYIDATI NISAA`IL-'AALAMEEN(A

السّلامُ عَلَیْکَ یَا بْنَ سَیِّدَهِ نِسَاءِ الْعَالَمِینَ،

.Peace be upon you, O son of the guiding leaders

(ASSALAAMU 'ALAYKA YABNAL-A`IMMATIL-HAADEEN(A

السّلامُ عَلَیْکَ یَا بْنَ الائِمّهِ الْهَادِینَ،

.(Peace be upon you, O son of the orthodox successors (of the Prophets

(ASSALAAMU 'ALAYKA YABNAL-AWS'IYAA`IR-RAASHIEEN(A

السّلامُ عَلَیْکَ یَا بْنَ الاوْصِیَاءِ الرَّاشِدِینَ،

.Peace be upon you, O the shelter of the pious ones

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(ASSALAAMU 'ALAYKA YAA 'IS'MATAL-MUTTAQEEN(A

السّلامُ عَلَيْکَ يا عِصْمَهَ الْمُتّقِينَ،

.Peace be upon you, O the leader of the winning party

(ASSALAAMU 'ALAYKA YAA IMAAMAL-FAA` IZEEN(A

السّلامُ عَلَيْکَ يا إِمامَ الْفائِزِينَ،

.Peace be upon you, O the haven of the (true) believers

(ASSALAAMU 'ALAYKA YAA RUKNAL-MU` MINEEN(A

السّلامُ عَلَيْکَ يا رُکْنَ الْمُؤْمِنِينَ،

.Peace be upon you, O the relief of the aggrieved ones

(ASSALAAM 'ALAYKA YAA FARAJAL-MALHOOFEEN(A

السّلامُ عَلَيْکَ يا فَرَجَ الْمَلْهُوفِينَ،

.Peace be upon you, O the heir of the Prophets—the choice ones

(ASSALAAMU 'ALAYKA YAA WAARITHAL-ANBIYAA` IL-MUNTAJABEEN(A

السّلامُ عَلَيْکَ يا وارِثَ الانْبِيَاءِ الْمُنْتَجَبِينَ،

.Peace be upon you, O the keeper of the knowledge of the successor of Allah's Messenger

(ASSALAAMU 'ALAYKA YAA KHAAZINA 'ILMI WAS'IYYI RASOOLIL-LAAH(I

السّلامُ عَلَيْکَ يا خازِنَ عِلْمِ وَصِىّ رَسُولِ اللّهِ،

.Peace be upon you, O he who invites to the judgment of Allah

(ASSALAAMU 'ALAYKA AYYUHAD-DAA'EE BIH'UKMIL-LAAH(I

السّلامُ عَلَيْکَ أَيّهَا الدّاعِى بِحُکْمِ اللّهِ،

.Peace be upon you, O he who speaks with the Book of Allah

(ASSALAAMU 'ALAYKA AYYUHAN-NAAT'IQU BIKITAABIL-LAAH(I

السّلامُ عَلَيْکَ أَيّهَا النَّاطِقُ بِکِتَابِ اللّهِ،

.(Peace be upon you, O the prime Argument of all the arguments (of Allah

(ASSALAAMU 'ALAYKA YAA H'UJJATAL-H'UJAJ(I

السّلامُ عَلَيْکَ يَا حُجّةَ الْحُجَجِ،

.Peace be upon you, O the guide of all nations

(ASSALAAMU 'ALAYKA YAA HAADIL-UMAM(I

السّلامُ عَلَيْکَ يَا هَادِیَ الامَمِ،

.Peace be upon you, O the source of all bounties

(ASSALAAMU 'ALAYKA YAA WALIYYAN-NI'AM(I

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السّلامُ عَلَيْکَ يَا وَلِيّ النّعَم،

.Peace be upon you, O the store of knowledge

(ASSALAAMU 'ALAYKA YAA 'AYBATAL-'ILM(I

السّلامُ عَلَيْکَ يَا عَيْبَهَ الْعِلْمِ،

.Peace be upon you, O the ark of forbearance

(ASSALAAMU 'ALAYKA YAA SAFEENATAL-H'ILM(I

السّلامُ عَلَيْکَ يَا سَفِينَهَ الْحِلْمِ،

:Peace be upon you, O the father of the Awaited Imam

(ASSALAAMU 'ALAYKA YAA ABAL-IMAAMIL-MUNTAZ'AR(I

السّلامُ عَلَيْکَ يَا أَبَا الامَامِ الْمُنْتَظَرِ،

;Whose claim is evident for the rational people

(AZ'-Z'AAHIRATI LIL-'AAQILI H'UJJATUH(OO

الظَّاهِرَهِ لِلْعَاقِلِ حُجّتُهُ،

;Whose recognition is fixed in the most certain things

(WATH-THAABITATI FIL-YAQEENI MA'RIFATUH(OO

وَالثَّابِتَهِ فِی الْيَقِينِ مَعْرِفَتُهُ،

;Whom is concealed against the eyes of the oppressors

(AL-MUH'TAJABI 'AN A'YUNIZ'-Z'AALIMEEN(A

الْمُحْتَجِبِ عَنْ أَعْيُنِ الظَّالِمِينَ،

;Whom is hidden from the regimes of the faithless authorities

(WAL-MUGHAYYABI 'AN DAWLATIL-FAASIQEEN(A

وَالْمُغَيّبِ عَنْ دَوْلَهِ الْفَاسِقِينَ،

,And through whom our Lord shall recover Islam over again after it will be effaced

(WAL-MU'EEDI RABBUNAA BIHIL-ISLAAMA JADEEDAN BA'DAL-INT'IMAAS(I

وَالْمُعِيدِ رَبّنَا بِهِ الاسْلامَ جَدِيدًا بَعْدَ الانْطِمَاسِ،

.And He shall recover the Qur'an fresh over again after it will be eradicated

(WAL-QUR`AANA GHAD'D'AN BA'DAL-INDIRAAS(I

وَالْقُرْآنَ غَضًّا بَعْدَ الانْدِرَاسِ،

,O master: I bear witness that you did offer prayers

(ASH-HADU YAA MAWLAAYA ANNAKA AQAMTAS'-S'ALAA(TA

أَشْهَدُ يَامَوْلایَ أَنّکَ أَقَمْتَ الصّلاهَ،

,And you did defray the Zakat

(WA-AATAYTAZ-ZAKAA(TA

وَآتَيْتَ الزّکَاهَ،

,And you did enjoined the right

(WA-AMARTA BIL-MA'ROOF(I

وَأَمَرْتَ بِالْمَعْرُوفِ،

,And you did forbid the wrong

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(WA NAHAYTA ‘ANIL-MUNKAR(I

وَنَهَيْتَ عَنِ الْمُنْكَرِ،

,And you did call to the way of your Lord with wisdom and goodly exhortation

(WA DA’AWTA IAA SABEELI RABBIKA BIL-H’IKMATI WAL-MAW-‘IZ’ATIL-H’ASANA(TI

وَدَعَوْتَ إِلَى سَبِيلِ رَبّکَ بِالْحِکْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ،

.And you did worship Allah sincerely until death came upon you

(WA ‘ABADTAL-LAAHA MUKHLIS’AN H’ATTAA ATAAKAL-YAQEEN(U

وَعَبَدْتَ اللّهَ مُخْلِصًا حَتّى أَتَاکَ الْيَقِينُ،

,I thus beseech Allah in the name of the rank that you enjoy with Him

(AS` ALUL-LAAHA BISH-SHA` NIL-LADHEE LAKUM ‘INDAH(OO

أَسْأَلُ اللّهَ بِالشّأْنِ الّذِى لَکُمْ عِنْدَهُ

,That He may accept my visit to you

AN YATAQABBALA ZIYAARATEE LAKUM

أَنْ يَتَقَبّلَ زِيَارَتِى لَکُمْ،

,And He may receive my efforts with thanks

WA YASHKURA SA’YEE ILAYKUM

وَيَشْکُرَ سَعْيِى إِلَيْکُمْ،

,And He may respond to my prayers through you

WA YASTAJEEBA DU’AA` EE BIKUM

وَيَسْتَجِيبَ دُعَائِى بِکُمْ،

And He may include me with the supporters, the followers, and adherents to the right

(WA YAJ-'ALANEE MIN ANS'AARIL-H'AQQI WA ATBAA'IHEE WA ASHYAA'IH(EE

وَيَجْعَلَنِى مِنْ أَنْصارِ الْحَقِّ وَأَتْبَاعِهِ وَأَشْيَاعِهِ

.As well as with the devotees and the lovers of it

(WA MAWAALEEHI WA MUH'IBBEEH(I

وَمَوَالِيهِ وَمُحِبِّيهِ،

.Peace and Allah's mercy and blessings be upon you

(WAS-SALAAMU 'ALAYKA WA RAH'MATUL-LAAHI WA BARAKAATUH(OO

وَالسّلامُ عَلَيْكَ وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ.

You may then kiss the holy tomb, put your right and then you left cheek on it, and say the :following

ثم قبّل ضريحه وضع خدّك الأيمنِ عليه، ثم الأيسر وقل:

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,O Allah: (please do) send blessings upon our master Muhammad and upon his Household

(ALLAAHUMM S'ALLI 'ALAA SAYYIDINAA MUH'AMMADIN WA AHLI BAYTIH(EE

اللّهُمّ صَلّ عَلَى سَيّدِنَا مُحَمّدٍ وَأَهْلِ بَيْتِهِ،

And send blessings upon al-Hasan, son of Ali, who guides to Your religion, Who calls to ,Your way

(WA S'ALLI 'ALAL-H'ASANIBNIN 'ALIYYINIL-HAADEE ILAA DEENIK(A

وَصَلّ عَلَى الْحَسَنِ بْنِ عَلِيّ الْهَادِی إِلَی دِینِکَ،

(WAD-DAA'EE ILAA SABEELIK(A

وَالدَّاعِی إِلَی سَبِیلِکَ،

The sign of true guidance

ALAMIL-HUDAA'

عَلَمِ الْهُدَی،

The lantern of true piety

WA MANAARIT-TUQAA

وَمَنَارِ التّقَی،

The essence of rationality

WA MA'DINIL-H'IJAA

وَمَعْدِنِ الْحِجَی،

The resource of reason

WA MA`WAN-NUHAA

وَمأْوَی النّهَی،

The raining cloud over mankind

WA GHAYTHIL-WARAA

وَغَيْثِ الْوَرَی،

The cloud of wisdom

WA SAH'AABIL-H'IKMA

وَسَحابِ الْحِکْمَهِ،

The ocean of admonition

WA BAH'RIL-MAW'IZ'A

وَبَحْرِ الْمَوْعِظَهِ،

The heir of the Imams

WA WAARITHIL-A`IMMA

وَوارِثِ الائِمّهِ،

The witness over the (Muslim) community

WASH-SHAHEEDI 'ALAL-UMMA

وَالشّهِيدِ عَلَی الامّهِ،

,The sinless, the well-mannered

(AL-MA'S'OOMIL-MUHADHDHAB(I

الْمَعْصُومِ الْمُهَذّبِ،

,(The virtuous, the favorite (by Allah

(WAL-FAAD'ILIL-MUQARRAB(I

وَالْفَاضِلِ الْمُقَرّبِ،

The purified against filth

(WAL-MUT'AHHARI MINAR-RIJS(I

وَالْمُطَهّرِ مِنَ الرّجْسِ،

,The one whom You have given the knowledge of the (Holy) Book in inheritance

(ALLADHEE WARRATHTAHOO 'ILMAL-KITAAB(I

الّذِی وَرّثْتَهُ عِلْمَ الْكِتَابِ،

,And You have given clear judgment

(WA ALHAMTAHOO FAS'LAL-KHIT'AAB(I

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وَأَلْهَمْتَهُ فَصْلَ الْخِطَابِ،

And You have appointed him as the leading sign for those who follow the direction You have decided,

(WA NAS'ABTAHOO 'ALAMAN LI-AHLI QIBLATIK(A

وَنَصَبْتَهُ عَلَمًا لأَهْلِ قِبْلَتِكَ،

And You have decided the obedience to him to be attached to the obedience to You

(WA QARANTA T'AA'ATAHOO BIT'AA'ATIK(A

وَقَرَنْتَ طَاعَتَهُ بِطَاعَتِكَ،

.And You have imposed the love for him upon all Your creatures

(WA FARAD'TA MAWADDATAHOO 'ALAA JAMEE'I KHALEEQATIK(A

وَفَرَضْتَ مَوَدّتَهُ عَلَى جَمِيعِ خَلِيقَتِكَ،

O Allah: on account of the fact that he always turned to you with excellent sincerity in Your Oneness,

(ALLAAHUMMA FAKAMAA ANAABA BIH'USNIL-IKHLAAS'I FEE TAWH'EEDIK(A

اللّهُمّ فَكَمَا أَنَابَ بِحُسْنِ الاخْلاصِ فِی تَوْحِیدِکَ،

And he always argued and defeated those who anthropomorphized You

(WA ARDAA MAN KHAAD'A FEE TASHBEEHIK(A

وَأَرْدَى مَنْ خَاضَ فِی تَشْبِیهِکَ،

;And he always defended those who faithfully believed in You

(WA H'AAMAA 'AN AHLIL-EEMAANI BIK(A

وَحَامَى عَنْ أَهْلِ الایمَانِ بِکَ،

So, O my Lord, (please) cover him with Your blessings due to which he joins the rank of ,those who behave humbly toward You

FAS'ALLI YAA RABBI 'ALAYHI S'ALAATAN YALH'AQU BIHAA MAH'ALLAL-(KHAASHI'EEEN(A

فَصَلّ یارَبّ عَلَیْهِ صَلاهً یَلْحَقُ بِهَا مَحَلّ الْخَاشِعِینَ،

,And due to which he surmounts to the rank of his forefather—the Seal of the Prophets

(WA YA'LOO FIL-JANNATI BIDARAJATI JADDIHEE KHAATAMIN-NABIYYEEN(A

وَیَعْلُو فِی الْجَنّهِ بِدَرَجهِ جَدّهِ خَاتَمِ النّبِیّینَ،

,And (please do) convey to him greetings and compliments from us

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(WABALLIGH-HU MINNAA TAH'IYYATAN WA SALAAMAA(N

وَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلامًا،

And (please do) grant us favor and benevolence from You, on account of our loyalty to him

(WA AATINAA MIN LADUNKA FEE MUWAALAATIHEE FAD'LAN WA IH'SAANAA(N

وَآتِنَا مِنْ لَدُنْکَ فِی مُوَالاتِهِ فَضْلاً وَإِحْسَانً

,And also grant us forgiveness and gratification

(WA MAGHFIRATAN WA RID'WAANAA(N

وَمَغْفِرَةً وَرِضْوَانًا،

.For You are, most certainly, the Lord of enormous favor and huge bliss

(INNAKA DHOO FAD'LIN 'AZ'EEMIN WA MANNIN JASEEM(IN

إِنّکَ ذُو فَضْلٍ عَظِیمٍ، وَمَنّ جَسِیمٍ.

:You may then offer the (two-Rak'ah) Ziyarah Prayer and say the following thereafter

ثم تصلّی صلاه الزیَاره فإذَا فرغت قل:

,O All-eternal Lord, O All-everlasting

(YAA DAA`IMU YAA DAYMOOM(U

یَا دَائِمُ یَا دَیْمُومُ،

,O Ever-living, O All-subsisting

(YAA H'AYYU YAA QAYYOOM(U

یَا حَیّ یَا قَیّومُ،

O the Reliever of agonies and griefs

(YAA KAASHIFAL-KARBI WAL-HAMM(I

يَا كَاشِفَ الْكَرْبِ وَالْهَمّ،

,O the Soother of anguishes

(WA YAA FAARIJAL-GHAMM(I

وَيَا فَارِجَ الْغَمّ،

,O the Appointer of the Messengers

(WA YAA BAA'ITHAR-RUSUL(I

وَيَا بَاعِثَ الرّسُلِ،

,O the Truthful to what He promises

(WA YAA S'AADIQAL-WA'D(I

وَيَا صَادِقَ الْوَعْدِ،

O Ever-living, there is no deity save You

(WA YAA H'AYYU LAA ILAAHA ILLAA ANT(A

وَيَا حَيّ لا إِلهَ إِلا أَنْتَ،

I beg You in the name of Your two dear ones: Muhammad

(ATAWASSALU ILAYKA BI-H'ABEEBAYKA MUH'AMMAD(IN

أَتوَسّلُ إِلَيْكَ بِحَبِيبِكَ مُحَمّدٍ

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,And his successor, Ali—his cousin and the husband of his daughter

(WA WAS'IYYIHEE 'ALIYYINIBNI 'AMMIHEE WA S'IHRIHEE 'ALABNATIH(EE

وَوَصِيّهِ عَلِيّ ابْنِ عَمّهِ وَصِهْرِهِ عَلَى ابْنَتِهِ

By both of whom You have sealed Your laws

(ALLADHAYNI KHATAMTA BIHIMASH-SHARAA`I'(A

الّذِين خَتَمْتَ بِهِمَا الشّرَائِعَ،

,And by both of whom You have opened interpretation and Your pioneering ordains

(WA FATAH'TA BIHIMAT-TA`WEELA WAT'-T'ALAA`I'(A

وَفَتَحْتَ بِهِمَا التّأْوِيلَ وَالطّلائِعَ،

So, (please do) send upon both of them blessings that are witnessed by the ancient and ,the coming generations

FAS'ALLI 'ALAYHIMAA S'ALAATAN YASH-HADU BIHAL-AWWALOONA WAL-(AAKHIROON(A

فَصَلّ عَلَيْهِمَا صَلاةً يَشْهَدُ بِهَا الاوّلُونَ وَالآخِرُونَ،

,And by which the intimate servants and the righteous ones are saved

(WA YANJOO BIHAL-AWLIYAA`U WAS'-S'AALIH'OON(A

وَيَنْجُو بِهَا الاوْلِيَاءُ وَالصّالِحُونَ،

And I also beg You in the name of Fatimah the Luminous, the mother of the well-guided ,Imams

WA ATAWASSALU ILAYKA BI-FAAT'IMATAZ-ZAHRAA`I WAALIDATIL-A`IMMATIL-(MAHDIYYEEN(A

وَأَتَوَسّلُ إِلَيْكَ بِفَاطِمَةَ الزّهْرَاءِ وَالِدَهِ الائِمّهِ الْمَهْدِيّينَ،

,And the Chiefess of all women of the world

(WA SAYYIDATI NISAA`IL-'AALAMEEN(A

وَسَيِّدَهِ نِسَاءِ الْعَالَمِينَ،

,Whom shall be allowed to intercede for the followers of her immaculate descendants

(AL-MUSHAFFA'ATI FEE SHII'ATI AWLAADIHAT'-T'AYYIBEEN(A

الْمُشَفَّعَهِ فِی شِیعَهِ أَوْلادِهَا الطَّیِّبِینَ،

So, (please do) send upon her blessings that are as endless as ages

(FAS'ALLI 'ALAYHAA S'ALAATAN DAA`IMATAN ABADAL-AABIDEEN(A

فَصَلِّ عَلَیْهَا صَلاهً دَائِمَهً أَبَدَ الآبِدِینَ،

.And as endless as times

(WA DAHRAD-DAAHIREEN(A

وَدَهْرَ الدَّاهِرِینَ،

,And I also beg You in the name of al-Hasan—the pleased

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(WA ATAWASSALU ILAYKA BIL-H'ASANIR-RAD'IYY(I

وَأَتَوَسّلُ إِلَیْکَ بِالْحَسَنِ الرّضِیّ

—The infallible, and the pure

(AT'-T'AAHIRIZ-ZAKIYY(I

الطَّاهِرِ الزّکِیّ،

And in the name of al-Husayn—the oppressed, the

(WAL-H'USAYNIL-MAZ'LOOMIL-MARD'IYYIL-BARRIT-TAQIYY(I

وَالْحُسَیْنِ الْمَظْلُومِ الْمَرْضِیّ الْبَرّ التّقِیّ،

-pleased, the pious, and the righteous

,they both are) the masters of the youth of Paradise)

(SAYYIDAY SHABAABI AHLIL-JANNA(TI

سَیّدَیْ شَبَابِ أَهْلِ الْجَنّه

The two virtuous and infallible Imams

(AL-IMAAMAYNIL-KHAYYIRAYNIT'-T'AYYIBAYN(I

الامَامَیْنِ الْخَیّرَیْنِ الطّیّبَیْنِ

,The pious, the pure

(AT-TAQIYYAYNIN-NAQIYYAYN(I

التّقِیّیْنِ النّقِیّیْنِ

The immaculate, the martyred

(AT'-T'AAHIRAYNISH-SHAHEEDAYN(I

الطَّاهِرَیْنِ الشّهِیدَیْنِ

;The oppressed, the slain

(AL-MAZ'LOOMAYNIL-MAQTOOLAYN(I

الْمَظْلُومَيْنِ الْمَقْتُولَيْنِ،

;So, (please do) send upon them blessings whenever the sun rises and sets

FAS'ALLI 'ALAYHIMAA MAA T'ALA'AT SHAMSUN WA MAA GHARABAT

فَصَلِّ عَلَيْهِمَا مَا طَلَعَتْ شَمْسٌ وَمَا غَرَبَتْ

.Blessings that are consecutive and successive

(S'ALAATAN MUTAWAALIYATAN MUTATAALIYA(TAN

صَلاةً مُتَوَالِيَةً مُتَتَالِيَةً،

,And I also beg You in the name of Ali son of al-Husayn—the chief of the worshippers

(WA ATAWASSALU ILAYK BI-'ALIYYIBNIL-H'USAYNI SAYYIDIL-'AABIDEEN(A

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ،

—And the concealed for fear of the oppressors

(AL-MAH'JOOBI MIN KHAWFIZ'-Z'AALIMEEN(A

الْمَحْجُوبِ مِنْ خَوْفِ الظَّالِمِينَ،

And in the name of Muhammad son of Ali, al-Baqir (i.e. the one who split knowledge), the ,pure

(WA BIMUH'AMMADIBNI 'ALIYYINIL-BAAQIRIT'-T'AAHIR(I

وَبِمُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ الطَّاهِرِ

.The glowing light

(AN-NOORIZ-ZAAHIR(I

النّورِ الزَّاهِرِ

,they both are) the two Imams and masters)

(AL-IMAAMAYNIS-SAYYIDAYN(I

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الامَامَيْنِ السّيّدَيْنِ،

,The keys to blessings

(MIFTAAH'AYIL-BARAKAAT(I

مِفْتَاحَيِ الْبَرَكَاتِ،

.And the lanterns in the murk

(WA MIS'BAAH'AYIZ'-Z'ULUMAAT(I

وَمِصْبَاحَيِ الظّلُمَاتِ،

,So, (please) send blessings upon them whenever night comes

(FAS'ALLI 'ALAYHIMAA MAA SARAA LAYL(UN

فَصَلّ عَلَيْهِمَا مَا سَرَى لَيْلٌ

,And whenever daylight rises

(WA MAA AD'AA` A NAHAAR(UN

وَمَا أَضَاءَ نَهَارٌ

.Such ceaseless blessings

(S'ALAATAN TAGHDOO WA TAROOH'(U

صَلاةً تَغْدُو وَتَرُوحُ،

—And I also beg You in the name of Ja'far son of Muhammad

(WA ATAWASSALU ILAYKA BI-JA'FARIBNI MUH'AMMAD(IN

وَأَتَوَسّلُ إِلَيْکَ بِجَعْفَرِ بْنِ مُحَمّدٍ

,The truthful in what he conveys from Allah

(AS'-S'AADIQI 'ANIL-LAAH(I

الصَّادِقِ عَنِ اللّهِ،

—The spokesman of Allah’s knowledge

(WAN-NAAT’IQI FEE ‘ILMIL-LAAH(I

وَالنَّاطِقِ فِى عِلْمِ اللّهِ،

,And in the name of Musa son of Ja’far

(WA BIMOOSABNI JA’FAR(IN

وَبِمُوسَى بْنِ جَعْفَرٍ

,(The self-righteous servant (of Allah

(AL-‘ABDIS’-S’AALIH’I FEE NAFSIH(EE

الْعَبْدِ الصَّالِحِ فِى نَفْسِهِ،

.(And the well-whisher successor (of the Prophet

(WAL-WAS’IYYIN-NAAS’IH’(I

وَالْوَصِىّ النَّاصِحِ،

,They both are) the two guiding and well-guided Imams)

(AL-IMAAMAYNIL-HAADIYAYNIL-MAHDIYYAYN(I

الامَامَيْنِ الْهَادِيَيْنِ الْمَهْدِيّيْنِ

.The two adequate, right Imams

(AL-WAAFIYAYNIL-KAAFIYAYN(I

الْوَافِيَيْنِ الْكَافِيَيْنِ،

So, (please) send upon them blessings whenever an angel glorifies You

(FAS’ALLI ‘ALAYHIMAA MAA SABBAH'A LAKA MALAK(UN

فَصَلِّ عَلَيْهِمَا مَا سَبَّحَ لَكَ مَلَكٌ،

.And whenever a planet moves

(WA TAH'ARRAKA LAKA FALAK(UN

وَتَحَرَّكَ لَكَ فَلَكٌ،

Such increasable and growing blessings

(S'ALAATAN TUNMAA WA TAZEED(U

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صَلاةً تُنْمَى وَتَزِيدُ،

.That are neither ending nor stopping

(WA LAA TAFNAA WA LAA TABEED(U

وَلا تَفْنَى وَلا تَبِيدُ،

And I also beg You in the name of Ali ibn Musa, the well-pleased

WA ATAWASSALU ILAYKA BI-'ALIYYIBNI MOOSAR-RID'AA

وَأَتَوَسّلُ إِلَيْكَ بِعَلِيّ بْنِ مُوسَى الرّضَا،

—And in the name of Muhammad son of Ali, the well-contented

WA BIMUH'AMMADIBNI 'ALIYYINIL-MURTAD'AA

وَبِمُحَمّدِ بْنِ عَلِيّ الْمُرْتَضَى

,The two purified and selected Imams

(AL-IMAAMAYNIL-MUT'AHHARAYNIL-MUNTAJABAYN(I

الامَامَيْنِ الْمُطَهّرَيْنِ الْمُنْتَجَبَيْنِ،

,So, (please) send upon them blessings whenever morning glows and endures

(FAS'ALLI 'ALAYHIMAA MAA AD'AA`A S'UBH'UN WA DAAM(A

فَصَلّ عَلَيْهِمَا مَا أَضَاءَ صُبْحٌ وَدَامَ

Such blessings that take them up to the rank of Your

S'ALAATAN TURAQQEEHIMAA ILAA RID'WAANIKA FIL-'ILLIYYEENA MIN JINAANIK

صَلاةً تُرَقّيهِمَا إِلَى رِضْوَانِكَ فِي الْعِلّيّينَ مِنْ جِنَانِكَ،

.pleasure in the highest level of Your gardens of Paradise

,I also beg You in the name of Ali son of Muhammad, the orthodox

WA ATAWASSALU ILAYKA BI-'ALIYYINIBNI MUH'AMMADINIR-RAASHID

وَأَتَوَسّلُ إِلَيْكَ بِعَلیّ بْنِ مُحَمّدٍ الرَّاشِدِ

;And in the name of al-Hasan ibn Ali, the guide

WAL-H'ASANIBNI 'ALIYYINIL-HAADEE

وَالْحَسَنِ بْنِ عَلِیّ الْهَادِی

,The two Imams) who supervise the affairs of Your servants)

(AL-QAA`IMAYNI BI`AMRI 'IBAADIK(A

الْقَائِمَیْنِ بِأَمْرِ عِبَادِکَ،

,the two Imams) whom are also tested by unbearable ordeals)

(AL-MUKHTABARAYNI BIL-MIH'ANIL-HAA`ILA(TI

الْمُخْتَبَرَیْنِ بِالْمِحَنِ الْهَائِلَهِ،

.And who acted patiently against the swerving enmities

(WAS'-S'AABIRAYNI FIL-IH'ANIL-MAA`ILA(TI

وَالصَّابِرَیْنِ فِی الاحَنِ الْمَائِلَهِ،

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So, (please do) send upon them blessings that are suitable enough to be the reward of the enduring people,

(FAS'ALLI 'ALAYHIMAA KIFAA`A AJRIS'-S'AABIREEN(A

فَصَلّ عَلَيْهِمَا كِفَاءَ أَجْرِ الصَّابِرِينَ،

And that are worth being the prize of the winners,

(WA IZAA`A THAWAABIL-FAA`IZEEN(A

وإِزَاءَ ثَوَابِ الْفَائِزِينَ

Such blessings that pave for them the way to exaltation.

(S'ALAATAN TUMAHHIDU LAHUMAR-RIF'A(TA

صَلاةً تُمَهّدُ لَهُمَا الرّفْعَهَ،

And I also beg You,

WA ATAWASSALU ILAYKA YAA RABBI BI-

وَأَتَوَسّلُ إِلَيْكَ يَا رَب

O Lord, in the name of our Imam,

IMAAMINAA

بِإِمَامِنَا،

The rising in our ages,

WA MUH'AQQIQI ZAMAANINAA

وَمُحَقّقِ زَمَانِنَا،

The promised day,

(AL-YAWMIL-MAW'OOD(I

الْيَوْمِ الْمَوْعُودِ،

The witnessed observer

(WASH-SHAAHIDIL-MASH-HOOD(I

وَالشَّاهِدِ الْمَشْهُودِ،

The luminous light

(WAN-NOORIL-AZ-HAR(I

وَالنّورِ الازْهَرِ،

The bright illumination

(WAD’-D’IYAA`IL-ANWAR(I

وَالضّيَاءِ الانْوَرِ،

The supported by means of horror

(AL-MANS’OORI BIR-RU’B(I

الْمَنْصُورِ بِالرّعْبِ،

.And the triumphant with happiness

(WAL-MUZ’AFFARI BIS-SA’AADA(TI

وَالْمُظَفّرِ بِالسّعَادَهِ،

So, (please) send upon him blessings that are as many as the number of fruits

(FAS’ALLI ‘ALAYHI ‘ADADATH-THAMAR(I

فَصَلّ عَلَيْهِ عَدَدَ الثّمَرِ،

,And as many as the leaves of trees

(WA AWRAAQISH-SHAJAR(I

وَأَوْرَاقِ الشَّجَرِ،

And as many as townspeople

(WA AJZAA` IL-MADAR(I

وَأَجْزَاءِ الْمَدَرِ،

And as many as hairs of people and animals

(WA 'ADADASH-SHA'RI WAL-WABAR(I

وَعَدَدَ الشَّعْرِ وَالْوَبَرِ،

And as many as all things that Your knowledge encompasses

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(WA 'ADADA MAA AH'AAT'A BIHEE 'ILMUK(A

وَعَدَدَ مَا أَحاطَ بِهِ عِلْمُكَ،

,And You Book counts

(WA AH'S'AAHU KITAABUK(A

وَأَحْصَاهُ كِتَابُكَ،

.Such blessings due to which all the ancient and the last generations envy him

(S'ALAATAN YAGHBIT'UHOO BIHAL-AWWALOONA WAL-AAKHIROON(A

صَلاةً يَغْبِطُهُ بِهَا الاوّلُونَ وَالآخِرُونَ.

,O Allah: (please do) include us with his group

(ALLAAHUMMA WAH'SHURNAA FEE ZUMRATIH(EE

اللّهُمّ وَاحْشُرْنَا فِي زُمْرَتِهِ،

,And cause us to keep on obeying him

(WAH'FAZ'NAA 'ALAA T'AA'ATIH(EE

وَاحْفَظْنَا عَلَى طَاعَتِهِ،

And guard us through his state

(WAH'RUSNAA BIDAWLATIH(EE

وَاحْرُسْنَا بِدَوْلَتِهِ،

,And confer upon us with the loyalty to him

(WA AT-H'IFNAA BIWILAAYATIH(EE

وَأَتْحِفْنَا بِوِلايَتِهِ،

And give us victory over our enemies as a result of his power

(WANS’URNAA ‘ALAA A’DAA` IHEE BI-‘IZZATIH(EE

وَانْصُرْنَا عَلَى أَعْدَائِنَا بِعِزّتِهِ،

,And include us, O Lord, with those who turn to You constantly

(WAJ-‘ALNAA YAA RABBI MINAT-TAWWAABEEN(A

وَاجْعَلْنَا يَا رَبّ مِنَ التّوَابِينَ

.O the most Merciful of all those who show mercy

(YAA ARH’AMAR-RAAH’IMEEN(A

يَا أَرْحَمَ الرَّاحِمِينَ.

,O Allah: surely, Iblis, the rebel, the accursed

(ALLAAHUMMA WA INNA IBLEESAL-MUTAMARRIDAL-LA’EEN(A

اللّهُمّ وَإِنّ إِبْلِيسَ الْمُتَمَرّدَ اللّعِينَ

Asked You to grant his respite so that he would mislead Your creatures, and You granted ,him so

(QADIS-TANZ’ARAKA LI-IGHWAA` I KHALQIKA FA-ANZ’ARTAH(OO

قَدِ اسْتَنْظَرَكَ لِإِغْوَاءِ خَلْقِكَ فَأَنْظَرْتَهُ،

And he asked You to reprieve him so that he would misguide Your servants, and You ,reprieved him

(WASTAMHALAKA LI-ID’LAALI ‘ABEEDIKA FA AMHALTAH(OO

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وَاسْتَمْهَلَکَ لِاِضْلالِ عَبِیدِکَ فَأَمْهَلْتَهُ

.This is because he carried a good idea about You

(BISAABIQI 'ILMIKA FEEH(I

بِسَابِقِ عِلْمِکَ فِیهِ

.He thus nested and gave birth of many hosts

(WAQAD 'ASHSHASHA WA KATHURAT JUNOODUH(OO

وَقَدْ عَشَّشَ، وَکَثُرَتْ جُنُودُهُ،

,So, his armies have been overcrowding

(WAZDAH'AMAT JUYOOSHUH(OO

وَازْدَحَمَتْ جُیُوشُهُ،

,And his propagandists have widespread in all the corners of this earth

(WANTASHARAT DU'AATUHOO FEE AQT'AARIL-ARD'(I

وَانْتَشَرَتْ دُعَاتُهُ فِی أَقْطَارِ الارْضِ،

,And they have mislead Your servants

(FA-AD'ALLOO 'IBAADAK(A

فَأَضَلّوَا عِبَادَکَ،

,And deformed Your religion

(WA-AFSADOO DEENAK(A

وَأَفْسَدُوَا دِینَکَ،

,And displaced the words from their right places

(WA H'ARRAFUL-KALIMA 'AN MAWAAD'I'IH(EE

وَحَرّفُوَا الْكَلِمَ عَنْ مَوَاضِعِهِ،

,And made Your servants diverse revelries

(WA JA'ALOO 'IBAADAKA SHIYA'AN MUTAFARRIQEEN(A

وَجَعَلُوَا عِبَادَکَ شِيَعًا مُتَفَرّقِينَ،

.And rebellious parties

WA AH'ZAABAN MUTAMARRIDEEN

وأَحْزَابًا مُتَمَرّدِينَ،

,And You promised that You would demolish his (i.e. Iblis) edifice

(WAQAD WA'ADTA NAQD'A BUNYAANIH(EE

وَقَدْ وَعَدْتَ نَقْضَ بُنْيَانِهِ،

,And You would tear out his matters

(WA TAMZEEQA SHA` NIH(EE

وَتَمْزِيقَ شَأْنِهِ،

,So, (please do) deaden his sons and armies

(FA AHLIK AWLAADAHOO WA JUYOOSHAH(OO

فَأَهْلِکْ أَوْلادَه وَجُيُوشَهُ،

,And purify Your lands from his inventions and fabrications

(WA T'AHHIR BILAADAKA MINIKH-TIRAA'AATIHEE WAKH-TILAAFAATIH(EE

وَطَهّرْ بِلادَکَ مِنِ اخْتِرَاعَاتِهِ وَاخْتِلافَاتِهِ،

,And relieve Your servants from his factions and analogies

(WA ARIH' 'IBAADAKA MIN MADHAAHIBIHEE WA QIYAASAATIH(EE

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وَأَرِحْ عِبَادَکَ مِنْ مَذَاهِبِهِ وَقِيَاسَاتِهِ،

,And make the disaster of evil surround them

WAJ-'AL DAA`IRATAS-SAW`I 'ALAYHIM

وَاجْعَلْ دَائِرَةَ السّوْءِ عَلَيْهِمْ،

And extend Your justice

(WABSUT' 'ADLAK(A

وَابْسُطْ عَدْلَکَ،

,And give victory to Your religion

(WA AZ'-HIR DEENAK(A

وَأَظْهِرْ دِينَکَ،

,And give strength to Your intimate servants

(WA QAWWI AWLIYAA`AK(A

وَقَوّ أَوْلِيَاءَکَ،

,And weaken Your enemies

(WA AWHIN A'DAA`AK(A

وَأَوْهِنْ أَعْدَاءَکَ،

,And make Your intimate servants inherit the lands of Iblis and these of his fans

(WA AWRITH DIYAARA IBLEESA WA DIYAARA AWLIYAA`IHEE AWLIYAA`AK(A

وَأَوْرِثْ دِيَارَ إِبْلِيسَ وَدِيَارَ أَوْلِيَائِهِ أَوْلِيَاءَکَ،

And make the fans of Iblis stay forever in the blazing Fire

(WA KHALLID-HUM FIL-JAH'EEM(I

وَخَلِّدْهُمْ فِى الْجَحِيمِ،

,And make them taste from the painful torment

(WA ADHIQ-HUM MINAL-‘ADHAABIL-ALEEM(I

وَأَذِقْهُمْ مِنَ الْعَذَابِ الالِيمِ،

And make the curses of You that are kept in the evil

-WAJ-‘AL LA’AA` INAKAL-MUSTAWDA’ATA FEE MANAAH’ISIL

وَاجْعَلْ لَعَائِنَكَ الْمُسْتَوْدَعَهَ فِى مَنَاحِس

,part of the creation and in the deformed part of the nature surround them forever

KHILQATI WA MASHAAWEEHIL-FIT’RATI DAA` IRATAN ‘ALAYHIM

الْخِلْقَهِ وَمَشَاوِيهِ الْفِطْرَهِ دَائِرَهً عَلَيْهِمْ

,And control over them

WA MUWAKKALATAN BIHIM

وَمُوَكَّلَهً بِهِمْ

And strike them every morning and evening

(WA JAARIYATAN FEEHIM KULLA S’ABAAH’IN WA MASAA` (IN

وَجَارِيَهً فِيهِمْ كُلَّ صَبَاحٍ وَمَسَاءٍ

.And every single minute

(WA GHUDUWWIN WA RAWAAH’(IN

وَغُدُوٍّ وَرَوَاحٍ.

O Our Lord: (please do) grant us goodness in this world

(RABBANAA AATINAA FID-DUNYAA H'ASANA(TAN

رَبّنَا آتِنَا فِی الدّنْیَا حَسَنَهً

,And goodness in the world to come

(WA FIL-AAKHIRATI H'ASANA(TAN

وَفِی الآخِرَهِ حَسَنَهً

.And save us, out of Your mercy, from the torment of Fire

(WA QINAA BIRAH'MATIKA 'ADHAABAN-NAAR(I

وَقِنَا بِرَحْمَتِکَ عَذَابَ النَّارِ

.You are surely the most Merciful of all those who show mercy

(YAA ARH'AMAR-RAAH'IMEEN(A

یَا أَرْحَمَ الرَّاحِمِینَ.

.You may then pray Him for yourself or your brethren-in-faith

ثم ادع بمَا تحبّ لنفسک ولاخوَانک.

The Common Ziyarah of Imam al-Hadi and Imam al-Askari

السّلامُ عَلَیْکُمَا یَا وَلِیّیِ اللّهِ،

(ASSALAAMU 'ALAYKUMAA YAA WALIYYAYIL-LAAH(I

!Peace be upon you (both); O the representatives of Allah

السّلامُ عَلَیْکُمَا یَا حُجّتَیِ اللّهِ،

(ASSALAAMU 'ALAYKUMAA YAA H'UJJATAYIL-LAAH(I

!(Peace be upon you (both); O the Arguments of Allah (against His created beings

السّلامُ عَلَیْکُمَا یَا نُورَیِ اللّهِ فِی ظُلُمَاتِ الارْضِ،

(ASSALAAMU 'ALAYKUMAA YAA NOORAYIL-LAAHI FEE Z'ULUMAATIL-ARD'(I

!Peace be upon you (both); O the Light of Allah in the murk of the earth

السّلامُ عَلَيْكُمَا يَا مَنْ بَدَا لِلّهِ فِى شَأْنِكُمَا،

ASSALAAMU 'ALAYKUMAA YAA YAA MAN BADAA LIL-LAAHI FEE SHA`NIKUMAA

!Peace be upon you (both); O the two whom Allah has decided on you

أَتَيْتُكُمَا زَائِرًا، عَارِفًا بِحَقّكُمَا،

ATAYTUKUMAA ZAA`IRAN 'AARIFAN BIH'AQQIKUMAA

,I have come to you visiting your tombs and recognizing your right

مُعَادِيًا لأَعْدَائِكُمَا، مُوَالِيًا لأَوْلِيَائِكُمَا،

MU'AADIYAN LI-A'DAA`IKUMAA MUWAALIYAN LI-AWLIYAA`IKUMAA

And incurring the hostility of those who antagonize you and declaring my friendliness to ,those who adhere to you

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مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ،

MU`MINAN BIMAA AAMANTUMAA BIHEE

And believing in whatever you

كَافِرًا بِمَا كَفَرْتُمَا بِهِ،

(KAAFIRAN BIMAA KAFARTUMAA BIH(EE

,believed in and disbelieving in whatever you disbelieved

مُحَقِّقًا لِمَا حَقَّقْتُمَا، مُبْطِلا لِمَا أَبْطَلْتُمَا،

MUH'AQQIQAN LIMAA H'AQQAQTUMAA MUBT'ILAN LIMAA ABT'ALTUMAA

And deeming right all that which you deemed right and deeming wrong all that which you .deemed wrong

أَسْأَلُ اللّهَ رَبِّى وَرَبَّكُمَا أَنْ يَجْعَلَ حَظِّى مِنْ زِيَارَتِكُمَا الصَّلاةَ عَلَى مُحَمَّدٍ وَآلِهِ،

AS-ALUL-LAAHA RABBEE WA RABBAKUMAA AN YAJ-'AL H'AZ'Z'EE MIN (ZIYAARATIKUMAS'-S'ALAATA 'ALAA MUH'AMMADIN WA AALIH(EE

I thus beseech Allah, my and your Lord, that He may decide that the rewards of my visit to you to be His sending blessings upon Mu¦ammad and his Household

وَأَنْ يَرْزُقَنِى مُرَافَقَتَكُمَا فِى الْجِنَانِ مَعَ آبَائِكُمَا الصَّالِحِينَ،

WA AN YARZUQANEE MURAAFAQATAKUMAA FIL-JINAANI MA'A AABAA-IKUMAS'-(S'AALIH'EEN(A

And that He may grant me the favor of accompanying you both in the gardens of Paradise ,with your righteous fathers

وَأَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِى مِنَ النَّارِ،

(WA AS-ALUHOO AN YA'TIQA RAQABATEE MINAN-NAAR(I

,And I beseech Him that He may save me from Hellfire

وَيَرْزُقَنِى شَفَاعَتَكُمَا وَمُصَاحَبَتَكُمَا،

WA YARZUQANEE SHAFAA'ATAKUMAA WA MUS'AAH'ABATAKUMAA

,And that He may grant me your intercession and your company

وَيُعَرِّفَ بَيْنِى وَبَيْنَكُمَا،

WA YU'ARRIFA BAYNEE WA BAYNAKUMAA

And that He may introduce me to you

وَلا يَسْلُبَنِى حُبَّكُمَا وَحُبَّ آبَائِكُمَا الصَّالِحِينَ،

(WA LAA YASLUBANEE H'UBBAKUMAA WA H'UBBA AABAA-IKUMAS'-S'AALIH'EEN(A

And that He may never take out my love for you and my love for your righteous fathers from my heart

p: ١٨٨

وَأَنْ لا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا،

WA AN LAA YAJ-'ALAHOO AAKHIRAL-'AHDI MIN ZIYAARATIKUMAA

,And that He may not make this time the last of my visits to you

وَيَحْشُرَنِى مَعَكُمَا فِى الْجَنّهِ بِرَحْمَتِهِ.

(WA YAH'SHURANEE MA'AKUMAA FIL-JANNATI BIRAH'MATIH(EE

.And that He may include me with your group in Paradise, out of His mercy

اللّهُمّ ارْزُقْنِى حُبّهُمَا، وَتَوَفّنِى عَلَى مِلّتِهِمَا.

ALLAAHUMMAR-ZUQNEE H'UBBAHUMAA WA TAWAFFANEE 'ALAA MILLATIHIMAA

.O Allah: (please do) grant me love for them, and make me die following their course

اللّهُمّ الْعَنْ ظَالِمِى آلِ مُحَمّدٍ حَقّهُمْ وَانْتَقِمْ مِنْهُمْ،

ALLAAHUMMAL-'AN Z'AALIMEE AALI MUH'AMMADIN H'AQQAHUM WANTAQIM MINHUM

O Allah: (please do) curse and punish those who usurped the right of the Family of .Mu¦ammad

اللّهُمّ الْعَنِ الاوّلِينَ مِنْهُمْ وَالآخِرِينَ

(ALLAAHUMMAL-'ANIL-AWWALEENA MINHUM WAL-AAKHIREEN(A

O Allah: (please do) curse the past and the coming generations of those people

وَضَاعِفْ عَلَيْهِمُ الْعَذَابَ

(WA D'AA'IF 'ALAYHIMUL-'ADHAAB(A

,And apply to them two folds of torture

وَابْلُغْ بِهِمْ وَبِأَشْيَاعِهِمْ وَمُحِبّيهِمْ وَمُتّبِعِيهِمْ أَسْفَلَ دَرکٍ مِنَ الْجَحِيمِ

WABLUGH BIHIM WA BI-ASHYAA'IHIM WA MUH'IBBEEHIM WA MUTTABI'EEHIM

(ASFALA DARAKIN MINAL-JAH'EEM(I

And send them, as well as their fans, their adherents, and the followers, to the deepest .area of Hellfire

إِنّکَ عَلَی کُلّ شَیْءٍ قَدِیرٌ.

(INNAKA 'ALAA KULLI SHAY-IN QADEER(UN

.Verily, You have power over all things

اللّهُمّ عَجّلْ فَرَجَ وَلِیّکَ وَابْنِ وَلِیّکَ

(ALLAAHUMMA 'AJJIL FARAJA WALIYYIKA WABNI WALIYYIK(A

O Allah: (please do) hasten the Relief of Your representative and the son of Your ,representative

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وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِ يَا أَرْحَمَ الرَّاحِمِينَ.

(WAJ-'AL FARAJANAA MA'A FARAJAHOO YAA ARH'AMAR-RAAH'IMEEN(A

And cause our relief to accompany his relief; O the most Merciful of all those who show .mercy

Prayer for Imam al-Hasan al-Askari

,O Allah: (please do) send blessings upon al-Hasan, son of Ali, son of Muhammad

(ALLAAHUMMA S'ALLI 'ALAL-H'ASANIBNI 'ALIYYINIBNI MUH'AMMAD(IN

اللّهُمّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِیّ بْنِ مُحَمّدٍ

,The upright, the pious

(AL-BARRIT-TAQIYY(I

الْبَرّ التّقِیّ،

,The honest, the faithful

(AS'-S'AADIQIL-WAFIYY(I

الصَّادِقِ الْوَفِیّ،

The brilliant light

(AN-NOORIL-MUDHEE` (I

النّورِ الْمُضِیءِ،

,The keeper of Your knowledge

(KHAAZINI 'ILMIK(A

خَازِنِ عِلْمِکَ،

,And the reminding of Your Oneness

(WAL-MUDHAKKIRI BITAWH'EEDIK(A

وَالْمُذَكّرِ بِتَوْحِيدِكَ،

,And Your representative

(WA WALIYYI AMRIK(A

وَوَلِيّ أَمْرِكَ،

—And the successor of the leaders of the religion—the guide, orthodox ones

(WA KHALAFI A`IMMATID-DEENIL-HUDAATIR-RAASHIDEEN(A

وَخَلَفِ أَئِمّهِ الدّينِ الْهُدَاهِ الرّاشِدِينَ،

.And the Claim against the inhabitants of this world

WAL-H'UJJATI 'ALAA AHLID-DUNYAA

وَالْحُجّهِ عَلَى أَهْلِ الدّنْيَا،

,So, O Lord: (please do) send blessings upon him

(FAS'ALLI 'ALAYHI YAA RABB(I

فَصَلّ عَلَيْهِ يَا رَبّ

,In the best manner that You have ever sent blessings upon any of Your elite servants

(AFD'ALA MAA S'ALLAYTA 'ALAA AH'ADIN MIN AS'FIYAA`IK(A

أَفْضَلَ مَا صَلّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ

,And Your Claims, and the descendants of Your Apostles

(WA H'UJAJIKA WA AWLAADI RUSULIK(A

وَحُجَجِكَ وَأَوْلادِ رُسُلِكَ

.O the God of the Worlds

(YAA ILAAHAL-'AALAMEEN(A

يَا إِلَهَ الْعَالَمِينَ.

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

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paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

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merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

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.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

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Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

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Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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